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INTERIOR OF W. H. SHEPPARD'S CHURCH, IBANI, CENTRAL AFRICA

This church was recently destroyed in the uprising under King Lukengi, against the Kongo State officials. It is now being rebuilt

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THE PROBABLE EFFECTS OF JAPAN'S SUCCESS ON MISSIONS IN ASIA

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A student of Asiatic affairs conversant with the sinuosities of their ways of looking at things will speak with hesitation as to the turn events may take as a result of the present struggle in the Far East, but "revolutions never go backward." Great providential movements once started may subside temporarily but not permanently. Like the waves of the sea, subsidence is immediately followed by a greater uplift beyond.

Does God ever use war in the furtherance of His purposes of grace? The query is an ancient one, and there is an ancient answer: "Surely the wrath of man shall praise Thee. The remainder of wrath shalt Thou restrain." In His administrative department, God has many agencies for the government of the nations. Fire and hail, snow and vapor, stormy wind fulfilling His word, flood and famine, the pestilence that walketh in darkness, the battle bow, the jostling chariot with a rush of impetuous hosts, are all of them His servants. One who wants to study the part these providences take in bringing the rebellious to submission need only to glance through the book of Judges.

The War as a Formative Agency

The "war," in its comprehensive sense, includes three distinct and yet concatenated events—the Chino-Japanese War, the Boxer Outbreak, and the present Russo-Japanese War. These three have conspired to produce the tremendous cataclysm which has occurred in Northeastern Asia.

The Chino-Japanese War came on China like a thunderbolt. Never before had she been so awfully beaten. The wars with England were mere scratches in comparison. The indemnities paid to England and to the allies were like the petty fines imposed in a police court. Japan struck heavily. China was compelled to "bleed white" to the

extent of hundreds of millions of dollars, and most valuable territory was wrested from her hand. The recuperative power of self-conceit in Chinese officials is one of the wonders of Asiatic human nature, and the Chinese had not yet learned the lesson they needed to know. Hitherto English kicks and French cuffs had merely sufficed to worry them; but now they were aroused by the Japanese to the possibility of a danger from outside that might grind them into the dust. That war prepared the way for important political changes. These, however, did not immediately concern missions. What the war did to improve missionary conditions was this: it shattered the prestige of the literary class and broke its grip on the popular mind. The *literati* have ever been a formidable hindrance to the missionary. These men are intensely Confucian, and intensely contemptuous toward Christianity and its advocates. They stood aloof from all listening to the Gospel, and only smiled with disdain when its claims were presented. The common people had such confidence in these literary men that they followed their lead and would not listen either. The war exposed their great incapacity. They had been relied upon, as usual, to combat the public enemy.

So conspicuous was their failure, and so poverty stricken were they in resources, that public confidence was staggered. Multitudes of intelligent Chinese began to reason: If our wise men have been so much mistaken in their estimates of the political situation, may they not have been equally so in their estimates of Christianity. The revulsion was striking. Hundreds of thousands of thinking minds began to change their views, and it soon became a common experience among missionaries to find the old supercilious contempt giving way to a rational curiosity. All of this, of course, was an immense gain to missionary work.

The Boxer outbreak was a desperate and convulsive attempt to regain lost prestige, but it failed, and the Chinese had to pay the bill. When the officials discovered that the outbreak was bound to be a failure, that the foreigner could not be driven out, but was there to stay, they changed their mind, and the government changed its policy. Instead, therefore, of preparing to fight further the inquiry became: Since we are to have these foreigners among us, let us see how we can get along with them with the least trouble. Those officials who have been bent on keeping up the quarrel suffered a grievous discomforture and had to retire to the background, while there came to the front another class of men more willing to cultivate friendliness.

The Boxer movement turned out for the benefit of missions in two other notable ways. The converts under the terrible fire of persecution displayed such magnificent courage and devotion that they won over to friendliness hundreds of Mandarins who had recently been so bitter against them. The same effect was observable on great masses of

the people, whose distrust of the converts was changed into admiration.

Then, too, the missionaries, in settling the compensation for property destroyed, exhibited such fair-mindedness, candor, and generosity that they ingratiated themselves much in the estimation of many high officials. They have maintained that position ever since. The *entente cordiale* has become so decided that not a few mandarins have cultivated intimacy, and have exchanged visits with missionaries of great value to both parties. This altered status of the missionaries and their converts in the estimation of the higher classes, which can be so helpful or so obstructive, has already more than compensated us for all the pecuniary losses of the Boxer uprising.

Furthermore, the empress dowager, in her first fright over the awful blunder she had made, was herself eager to make certain voluntary concessions of vast importance. Without these voluntary concessions on her part, missionaries might have been years in attaining the results they now have.

If the Chino-Japan war was a thunderbolt, the Russo-Japanese conflict was an earthquake and an avalanche. Since time began there has not been in all Asia so astounding and so great an upheaval. It is still going on, nor is it yet certain what will be the outcome. Peace commissioners are in conference, but whether peace will come or the machinations going on in European cabinets will lead to other and more perilous embroilment remains to be seen. Matters may suddenly take a new turn. New alliances may be formed, and who can tell with certainty what will be the result? There is not up before the public mind to-day a more inclusive thing than the political, the industrial, the social, the territorial, and the religious outcomes of this Russo-Japanese War. The map of the world will have to be made over before it is ended. We can reckon some of the few results, but it may take ten or twenty years, and even a generation, before we can determine to what extent the whole structure of Asiatic society is to be affected.

Some Religious Results of the Present War

Our present object is to note how far missionaries are already concerned or likely to be concerned. In the lists of results thus far certain we may specify three of immeasurable importance to mission progress, all of which more or less are outcomes of these troubles of recent years.

(1) *The menace of a Greek Church dominance in China is suddenly taken away.* A few years ago it was beginning to gather blackness, like a portentous cloud. The intolerant spirit of Pobiedonosteff had shown an ambition to extend the power of the Greek Church. This spirit of propagandism was already displaying itself. What that meant to the Protestant faith can be learned from the persecution

which the poor stundists have suffered, and from the known intolerance of the Greek Church generally. It is furthermore known that it is a dream of the Greek Church to get hold of Jerusalem some day, and make it the center of Greek Christendom. Could that be accomplished, it would go far to settle in its own favor the long-standing controversy of the ages as to the supremacy between itself and the Church of Rome. If Russia had succeeded in forcing back Japan, all Manchuria would have become at once a field for Greek Church exploitation, and the northern provinces of China would soon have become the prey of the mighty.

(2) *The aggressiveness of political Romanism has received a permanent setback.* The old concordat between the Emperor Napoleon and the Vatican was continuing its sway in China long after its nerve-power was beginning to be paralyzed at home. The Church was to back up the State, and the State was to back up the Church. It has been well understood that France has been anxious to get more of a foothold in southern China, and was quite willing to use the priests and their converts for that purpose. The priests played into their hands by furnishing occasions for political intermeddling, and they, in turn, sustained the priests in quarrels with their neighbors. A serious crisis was rapidly hastening, which threatened to destroy friendly relations altogether. Chinese Roman Catholic converts often refused to obey their own magistrates altogether, unless told to do so by the priest. Of course the magistrates were angry and the people were angry, and there were collisions, riots, and bloodshed. A few of the magistrates had courage enough to resent this interference with their prerogatives, but the more timid ones were afraid, and put up with many indignities rather than come into collision with the powerful Romish priesthood, for behind the common Roman Catholic converts were the French priests, and behind the priests were the consuls, and behind the consuls was the minister at Peking, and behind the minister at Peking was the entire French government, and at the elbow of the government was the Pope and the Vatican.

In all these tumults the Protestants suffered heavily. The less intelligent of the Chinese officials were unable to discriminate between Protestants and Romanism; they were there, all parts of Christendom together, and the measure of hatred filled up to overflowing against Romanists was dashed over Protestants as well. But the time for a change is evidently being rapidly hastened. In France the concordat is annulled. That of itself would not suffice, for the French would still keep at it in China. Now, however, the Japan war comes in to supplement. China is being greatly stiffened by the attitude of Japan against foreign aggression. In the years near at hand the priests will not have it in their power to browbeat Chinese officials as they have done. Our Protestant converts will be immensely the gainers.

(3) *The popular heathenisms of China and Japan have ceased to be the protégés of the State.* Confucianism in China and Confucianism, Buddhism, and Shintoism in Japan have had the protection and support of the State. The discriminations against Christianity consequently have been excessive. In China the first gain in religious toleration was due to the Hon. S. Wells Williams. Christianity was placed on a level with Confucianism, to enjoy the same exemptions and the same protection. This was exactly what the missionaries desired. All they asked for was a fair field and no favor from any government whatever. China is not true to her avowals so far as education is concerned, but that will right itself in time.

Japan has had a varied experience. Positively antagonistic at first, she has relaxed little by little. Not a few of her prominent statesmen at this time are themselves Christians. That fact has helped her to take a more positive position in regard to the separation of Church and State. The war furnished occasion for remarkable demonstrations by the missionaries. Their agents at the front have ministered to the wants of soldiers so successfully that not only the rank and file but officers of all grades have become loud in their praise. To-day there is but one sentiment among these armies of half a million men in regard to missionaries and Y. M. C. A. workers. The fact that the emperor and empress have just given ten thousand yen to promote the work of the latter is colossal in its significance.

While Christianity through its missionary agencies has been achieving such magnificent conquests for itself Confucianism and Buddhism have lost ground heavily. The latter has done a little, but that little is pitifully small in comparison in the eyes of the Japanese.

This much is absolutely certain: Japan will not again discriminate in favor of her old time heathenisms. They have had their day. Public interest is turned into another channel, and they are seeking to exploit a new system of ethics for their children. That is a system of morality without any religious substratum. In this they will certainly fail, just as the same endeavor has failed once already in Confucianism. When that failure becomes manifest then will come the opportunity of the Christian missionary to teach them of a God who enforces morality as well as religion.

Possible Dangers of Japanese Success

Apprehension is felt that the success of Japan will put her in the place of mentor to China. In confirmation of this, attention is directed to Chinese students in Japan, to the employment of so many Japanese teachers in China, and to the number of Japanese filling places of trust and emolument in the different centers of influence in China. It must be remembered, however, that official Japan is no longer concerned in any sort of religious propagandism. Whatever is to be ap-

prehended is from Japanese individualism. In the assertiveness of Japanese individuals there is nothing to which anybody can object. We all hold it to be the right and the duty of every man to emphasize his own individuality. It is not to be all loss, however, for there are three kinds of Japanese: (1) Those who are positively unfriendly. Their main ends are personal advancement. At the same time, they are opposed to the foreigner; (2) there is the indifferent class, the largest body of all, who seek their own advancement, and care nothing about Christianity or any other religion, and (3) there are Christian Japanese, men certainly not behind the others in enterprise, and tho small in numbers at present are continually increasing in numbers and assertiveness. This class will be found a valuable auxiliary to the missionaries and to the native Chinese. To sum it all up briefly, the various happenings of the war are turning out immensely to the furtherance of the Gospel. Missions have not been compromised, nor have they in any way become entangled in the meshes of the tremendous struggle that has been going on. Their participation has been simply to act as angels of mercy and ministers of helpfulness. Their services are acceptable to both sides alike, and by both sides alike are they commended.

What is of compensative value is the favorable impression being produced on the minds of many millions of Chinese, who have not been impressed hitherto. Without being a partisan in any of their conflicts, Christianity has somehow been made conspicuous. The grand aggregate of conviction is that Christianity is true and real, and is coming to the front; Christianity is mighty, and is bound to conquer. It will be seen at once that extended prevalence of sentiments like these will surely be followed by adhesions and conversions on a corresponding scale. The facts reported bear out this interpretation. The Asiatic mind and the Asiatic heart are awake and astir in a wonderful degree. There is a vast deal of dissatisfaction in the Asiatic mind to-day, and a vast deal of soul hunger in the Asiatic heart. Whole nations are in a prepared state, and whole peoples muse and are in expectation.

The Darker Side—The Chinese Boycott

It is not all sunshine. There is a cloud in the sky just now. The Chinese boycott is a direct outcome of Japan's victory. If Japan had failed, the boycott never would have been heard of. The success of Japan is regarded as being also a Chinese success and an Asiatic success. China has been stiffened up and is becoming somewhat imperative in her demands in regard to treaty revision. She is justifiable, for the way we have treated the Chinese who have come to our shores is a disgrace to us. When President Angell went over to procure a modification of the Burlingame Treaty, we pleaded that too great an influx of coolie labor would derange our labor conditions on the Pacific

Coast. The Chinese officials listened to us and agreed to our imposing restriction on that class, but they stipulated that scholars, merchants, and traveling people of means should be allowed to come and go and be treated like gentlemen. We have broken our treaty in that respect. It has become an agreeable pastime for some of our immigration officers the moment they get a sniff of a Chinese gentleman to go at him after the manner of a sleuth-hound. Witness what took place so recently in Boston Harbor. In no other way—certainly not by their faithfulness in following up lawbreakers generally—would these officials have evoked the attention of the President. It is difficult to see why such officers should extend so cordial a welcome to the man with the stiletto coming into New York, and be in such haste to kick out the man with the hoe coming at San Francisco.

The terms of the boycott have been made sweeping so as to include the schools of American missionaries, and there is no reason why they may not come to affect missionaries generally, and even affect the well-being of the missionaries personally. Chinese mandarins may be expected, according to their traditional usage, to shirk the responsibility by saying that they can not control the gilds of Shanghai and Canton who are managing this boycott. A sufficient answer will be, that if the government of China confesses itself inadequate to the control of its own forces within itself, then it is no longer the supreme government. Anarchy is not far away. They will not admit that.

But if Americans have appeared in a bad light, so now are the Chinese appearing in a bad light, and are resorting to a bad method. Chinese often boycott (or buldoze, to use a designation slangy but appropriate) people in their own land, but it is a new thing under the sun for Chinese to make their whiplash reach over to America, and neither are they showing much appreciation of what America has been doing for them. But for President Roosevelt and John Hay, China to-day would not have any Manchuria.

Here is an occasion possibly for a deal of trouble. We shall be interested in seeing how our statesmen take hold of this question. But of one thing we are certain, as we said above, Divine Providence, like revolutions, never go backward. We shall look on with perfect serenity, for there is a Providence involved which will guide the cabinet at Washington and control the cabinet at Peking. Far better to go at this in a different way. Let us, on our part, do justice, and let the Chinese, on their part, cease threatening.

THE VOICE OF THE HOLY SPIRIT IN THE WELSH REVIVAL

BY THE EDITOR-IN-CHIEF

“He that hath an ear, let him hear what the Spirit saith unto the churches” (Revelation iii : 22).

A four or five weeks' tour amid the very centers of the mighty work of God in Wales, addressing crowds of converts, and coming into daily and close contact with the prominent workers in the revival, compels the conclusion that, in a remarkable way and with unusual emphasis, God's Holy Spirit has been saying to the churches words of encouragement and warning that every one who has an ear should reverently and obediently hear.

For many months Wales has been the scene of supernatural working. After making all due allowance for that characteristic “emotional” Welsh temperament, and, after eliminating all inexact and extravagant statements, there remains a large body of incontrovertible facts which can be explained only by a Divine working on human souls, and, in some cases, on whole communities. One reason for yielding to an expressed desire for such help as the writer could render, was found in his own yearning to make a careful and prayerful study of the whole movement on the spot. After making careful inquiry, gleanings trustworthy information from many sources, and diligently observing for one's self, some mature conclusions have been forced upon us which we soberly put before the reader. We believe that it is with a loud, clear voice, rather than a “murmur of stillness,” such as Elijah heard, that the Holy Spirit is now speaking to all the churches.

1. First of all, He is laying new stress on *confidence in the Inspired Word of God*. It can scarcely be an accident that this very marked and widespread awakening has been prevalent among a people that have been comparatively undisturbed in their faith in the plenary inspiration and full authority of the Scriptures. The rationalistic and destructive “criticism” that has, in our day, been lifting up its ax upon the carved work of the sanctuary, has left the temples of God in Wales almost untouched. We have found no community, anywhere else, where these “advanced” views have found so little acceptance. Notwithstanding prevailing intemperance and immorality, infidelity is rare, and the popular belief in the Word of God as the final arbiter in matters of faith survives, and furnishes a basis for every powerful appeal. The Holy Spirit not only honors His own word, but in a sense *depends* upon it. Where its authority is undisputed there is a foundation for argument and appeal—the sinner finds himself, under conviction of sin, confronting at once an accusing conscience and a

court of God from whose verdict there is no appeal, and from whose sentence there is no escape. He can not take easy refuge in loose notions of truth, which always bring lax moral obligations. It is vain to talk of "holding truth" which does not *hold us*. He who can, between the arrow of God's bow and himself, interpose disbelief or even doubt as to the verities of the Gospel, can turn even that arrow aside or blunt its sharp point. It is certainly a significant fact that, in proportion as these modern destructive teachings gain currency, *converting work stops*. Men go out from the most solemn and convincing presentations of Gospel truth only to have "great reasonings among themselves," and buttress their sinful indifference by resorting anew to the "authority" of other preachers and teachers who undermine the very faith they should underpin. Paul could say, even to a wicked Agrippa, "I know that thou believest the prophets"; and Felix could not escape trembling by taking refuge in the theory that the preacher was reasoning from false premises, and that Divine revelation was but a mistaken name for sincere delusion or "pious fraud." It is refreshing to find an old-fashioned folk that really hold the Bible to be the Word of God, and Jesus to be the Son of God, miraculously born of a virgin and miraculously risen from the dead—a people whose intellectual convictions are the basis for moral conviction and spiritual conversion.

2. The Holy Spirit is voicing to the churches the *sovereignty of His divine operations*. The Divine wind blows where He listeth, and, while we hear the sound of His going, we can not determine whence or whither. He began His work here in the most unlikely place, chose the most unlikely means, and wrought in the most unlikely ways. It is all a strange and a new thing. No one foresaw or foreplanned this revival. It simply came like a rain from heaven. And one of the most astonishing facts and features is the utter disregard of all *human organization*. There was no evangelistic "committee," no raising of funds, building of monster tabernacles, or making of grand preparations. The work was spontaneous, sudden, and, for the most part, unexpected. It has cost not a shilling of needless outlay, and hence no appeals for funds. It has found its great impulse, as Dr. J. Clynddylan Jones has so well said, "not in human mechanics, but in Divine dynamics." It has not asked human patronage, depended on any great preacher or singer, and hence made no demand for outside help. Even the ordinary ministry of the churches has been so largely set aside as to show the Spirit's independence of all human leadership. He has been revealing anew not only His power to save and sanctify, but to select and equip His own servants, and to do it suddenly and unusually. Tho it is not true that "there has been no preaching," formal discourses have largely been displaced by brief exhortations, sometimes of only a few sentences, pregnant with Gospel truth, a dramatic lift-

ing up of the crucified Christ as tho He were literally visible, bleeding and dying; and sometimes it has been the Gospel, exemplified and illustrated in some saved soul, telling his own experience of sin and salvation in broken sentences punctuated with sobs. The Spirit, long ago, stopped a sermon at its beginning and fell on all them that heard the Word, and He then showed how a few short sentences, packed with Gospel truth—how even “five words,” spoken “with the understanding”—might convey life to a dead soul. It is a great lesson for us all to learn that God is independent of great sermons and eloquent preachers. Many of our discourses are too elaborate. They are elegant and polished swords, but they lack the keen edge and the burning point and the powerful thrust. They have more logic than life, more learning than love. They shine, but do not burn; they fascinate, but do not penetrate.

The simplest methods have often proved the most mighty in Wales. In one place a pastor was pleading with a company of miners to let drink alone and sign the pledge-book, and a number did so. Then he thought, Why not urge them to go a step further, and get them to “subscribe with their own hand to the Lord,” and write their pledge in *His* book? So, like Erskine, he said: “Rax me that Bible,” and he pleaded with them to pledge themselves to Christ and the new life, and hundreds of signatures were solemnly written on the fly-leaves of that pulpit Bible—now priceless, as a sort of Lamb’s Book of Life, engrossed with names of His followers, inscribed in it. The Spirit has suggested new and simple ways of bringing to a decision, and made the most commonplace appeals mighty with new power, and in this way once more called attention to Himself as the source and secret of all Spiritual life, infinitely superior to all ecclesiastical machinery.

3. Another voice of the Spirit in this revival has been strongly emphasizing the *possibilities of a Spirit filled assembly*. The power of *individual* prayer, work, and holy living has never lacked for illustration. But often, in the complex gathering, individual power is weakened, if not lost. We have failed to emphasize the necessary conditions of such spiritual power in church meetings. In the Acts of the Apostles we are confronted by this startling fact: that it was in the united fellowship of brethren that greatest force was felt and exerted. The hundred and twenty met, and kept together till the pentecostal blessing came; and, from that day on, whenever disciples came together, God was marvelously in the midst. The Holy Ghost became like an actual *atmosphere*. He filled not only *them*, but “the *house* where they were sitting”; and afterward “the place was shaken where they were assembled.” The impression of this Divine presence was so vivid that Peter charged Ananias and Sapphira with lying to God the Holy Ghost rather than to men, as tho the unseen Spirit were more real than himself and the visible company of brethren.

And the council at Jerusalem, in drawing up their declaration, forgot the chairmanship of James, in the presidency of the Spirit. "It seemed good to the *Holy Ghost* and to us."

Paul, in his letter to the Corinthians (I. xiv.:23-25), refers to the power resident in a truly spirit-filled assembly: "If there come in the uninstructed or unbelieving, he is convinced of all, he is judged of all; and thus the secrets of his heart are made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." This can hardly mean less than that, in a Spirit-filled assembly, there resides convicting and converting power, quite apart from what is directly *said* to the unbeliever: there is something indefinable and indescribable that acts as a search-light, exposing secret sins and smiting with conviction, and compelling homage and worship.

In these Welsh assemblies something akin to a revival of this feature of Apostolic assemblies has been apparent. There has been a mysterious power largely peculiar to, if not limited to, the collective meetings of God's people. When they have assembled themselves together, the Spirit's working has begun to be apparent, and conspicuously so, as soon as obstacles to His working have been got out of the way. In fact, almost all that the leaders in this revival have been led to do has been to help get God's people ready for blessing, by urging them to remove stumbling-blocks, to reconcile quarrels, to put away open and secret sins, to abandon what was doubtful and carnal; and the effect has been sometimes instantaneous, like the opening of a sluice-gate to let in a stream, or of shutters that kept out light. In a meeting where, at the beginning, conditions were wrong and there was no power, before the close the Holy Spirit has been moving like a mighty wind, bowing even stubborn hearts before God; and not only have disciples been quickened, but sinners converted when as yet not a word had been spoken directly to them.

There has been something akin to the revival of the *prophetic* Spirit —by which we mean that subtle *sensitiveness to spiritual impression*, often accompanied by marvelous insight into the real state of the hearers, enabling such as Evan Roberts boldly to declare certain obstacles as needing prompt removal, indicating their exact character; or, at other times, discerning not only the character and attitude of certain persons present, but even forecasting the course the Spirit would take and the results that would follow in conversion.

One of the most spiritual men I met, whose whole life has been lately renewed, told me that on one occasion, when asked to speak and urged to do so by brethren, and persistently declining as having nothing to say, he felt conscious of a strange inward compulsion—an agitation which swept through him from head to foot until he arose, when his address flashed upon him like a communication from God. I was present when this occurred and heard that address.

One of the most marked features of these assemblies has been the *spontaneity of the utterances*. There has been neither need or chance to call on any one. Praise, prayer, exhortation, testimony, confession, appeal for guidance and help, have burst forth like pent-up fires, sometimes two or three at once taking part. I was in a two hours' meeting where the minister sat silent, taking no part, not even attempting to guide the meeting. There was no occasion for it. Everything went on of itself. Men, women, and even children spoke, prayed, or sang without any outward prompting; yet there was no confusion, disorder, or impropriety. Everything was simple, sincere, devout, and seemly. No guiding hand was evident, yet it was evident there was a guiding Hand. An invisible Spirit brooded over the face of the waters.

4. The Spirit saith unto the churches a solemn word on the *power of earnest and united prayer*. The *extension* of the work has been due more to prayer than to anything else. From a solitary obscure center where the revival first "broke out," it has extended far and wide. The method of promoting it has commonly been by holding prayer-meetings, often from house to house, beginning, for instance, at the outside of a village and working toward the center; and if no special power was manifest, beginning again and proceeding in like manner, holding simple cottage meetings, and in every case with success. The most conspicuous results have followed everywhere in the wake of prayer. Great as have been the blessings found in sacred song, it has been often when singing has been restrained that there might be more praying that largest blessing has resulted. God has been calling new attention to Himself, not only as the object of worship, but as the fountain of all converting power and grace. He has been saying: "Concerning the work of My hands, command ye Me—I will do a great work and ye shall all marvel" (Comp. Isaiah xxix:14; Habakkuk i:5).

5. The Spirit is teaching also the *power of sacred song*. It is very noticeable how largely singing has promoted and extended this revival; and it is very plain that much has depended on the fact that both the *words* and *tunes* have been so *familiar* that there has been no need of any song-book. All attention could thus be concentrated on the *sentiment*. In many of our churches our hymnals are full of unfamiliar words, and even more unfamiliar tunes. The consequence is that singing loses its true character as worship, and degenerates into a mere performance, more or less artistic, in which the mind is occupied with keeping track of the language and the melody. The church becomes a singing-school rather than an assembly of praise. This is a radical perversion of God's ideal of song.

It ought to be added that while all these things are true, there have been singular proofs of satanic malice and diabolical working. The evil spirits have not been inactive. I have been in meetings

where the devil has been felt to be *hindering*, and where a few devout souls, conscious of his presence and hindrance, have given themselves to silent prayer until they triumphed and the hindering influence manifestly ceased. And from many witnesses in different places there was the same testimony to a conscious conflict between good and evil powers, making the meeting the battle-ground. However this may be explained, too many facts attest it to allow us easily to set them aside. Those who live in close fellowship with the Spirit are as cognizant of these conditions as a sensitive ear is to discord or concord in sounds, and as conscious of the time when conditions change as of the moment when discords melt into harmonies. All this hints a possible spiritual frame in which a disciple is keenly alive and sensitive to what is going on invisibly about him. There are disciples whose spiritual senses, being properly exercised, discern good and evil, while others are insensible to either. Certainly there is a hint of possible openness to impression and corresponding insensibility.

THE SUMMER GOSPEL CAMPAIGN IN NEW YORK CITY

BY REV. CHARLES L. GOODELL, D.D., NEW YORK
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The open-air Gospel campaign begun in the American metropolis in May, under the direction of the Evangelistic Committee of Greater New York, is a movement unique in the religious history of the city. The committee numbers eighty men chosen from the most influential ministers and laymen of New York, and has an executive committee of fourteen.

The work began at City Hall Park with the sanction of the Mayor, the Police Commissioner, and the President of the Borough of Manhattan. At high noon, Monday, May 22, the crowds passing through the park saw a sight as impressive as it was novel. Standing near the spot where Washington read the Declaration of Independence to the American army, the chairman of the committee opened a Gospel service. Back of him on the steps of the City Hall were scores of representative preachers of all denominations, some of whom are making the historic pulpits of Brooklyn and New York a power in the land. Among them were politicians of every party, Protestant and Romanist by faith; and many of the city officials left their offices to witness the strange sight and judge for themselves of the spirit and temper of speakers and crowd.

Fronting these leaders were more than two thousand men: clerks, merchants, strangers, loafers—all eager to see and hear, and not a few who had the look of men accustomed to pray. The cornet led in

"Jesus, Lover of My Soul," and the great crowd joined in the song. Dr. Stevenson, the successor of Dr. John Hall, led in prayer. His words rose calmly and clearly over the dull rumble of the traffic on Broadway and Park Place. Men who had not been in church for thirty years took off their hats and listened as reverently as if they stood before the high altar. The addresses were brief, sane, spiritual, evangelistic. The fact that sin is its own undoing had good illustration on the spot. Down those very steps many a wrong-doer had gone to shame and everlasting contempt. Only a few rods away was the County Court House, which witnessed the overthrow of the "Tweed gang." The crowd was as respectful and orderly as tho it had been in church. Christian workers were scattered among them, and the reports they brought were full of encouragement. It is safe to say that hundreds heard the Gospel that day who had not heard it for years, and scores were moved toward a better life.

This initial meeting was followed by others preliminary to the opening of the tents. On the Thursday, Friday, and Saturday following a dray drawn by four superb horses, and filled with musicians and preachers, went through the streets and squares of the city. Literature was distributed, songs were sung, and short evangelistic addresses were made. The next Sunday ten automobiles, hired by a Christian woman, were sent throughout the city, each one carrying two or more preachers of the Gospel of Christ. This was preliminary to a meeting in the Academy of Music, at which Bishop Courtney and Rev. James B. Ely and Dr. Goodell spoke. More than a hundred men at the close of this service indicated their desire to begin a Christian life.

On the following Monday, at noon, meetings similar to the one at the City Hall were held on the steps of the Custom House and in front of the Stock Exchange. More than five thousand men gathered at the two places, among them many of the great leaders in the financial and political life of the city. They heard the message with every evidence of interest, and no man could wish to speak to a more reverent company. This has been true throughout the summer. On September 7th over three thousand people heard the Gospel at the Electric Works, and there are crowds at the meetings in Hell's Kitchen every night. The people are asking that the services be continued until the middle of October.

After these preliminary meetings, tent services began in different parts of Manhattan and the Bronx, and the churches in Brooklyn also opened several tents. Five tents and as many open-air preaching services were sustained from the beginning of July. These were held, for the most part, afternoon and evening, the former being especially for women and children. No collections are taken. The churches gladly support the work.

It was very evident, from the preliminary outdoor services, that



A CHILDREN'S MEETING IN THE NEW YORK CAMPAIGN



AN OPEN-AIR EVANGELISTIC MEETING IN "HELL'S KITCHEN"

people are longing to hear the Gospel, and that they listen, not with critical and skeptical ears, but with open hearts. We have never seen audiences more deeply moved by the simple truth. An infinite yearning is manifested. The attitude is that of men who are coming from ventures which have failed to make a test of something to which they are moved by a great hope.

Denominational Cooperation

These meetings have led to a delightful union of all Protestant denominations. Among the preachers who have committed themselves to the work, by addresses in our halls and on the streets, are: Bishops Greer and Courtney, of the Episcopal Church; Drs. Stevenson, Charles Cuthbert Hall, Mottet, North, Bitting, MacArthur, Carson, Hillis, and others of equal standing in the leading denominations. Possibly more impressive to the city than even this union has been the fact that such men are ready to commit themselves to the burden and discomfort of street preaching, to say nothing of the opprobrium which, in some quarters, is attached to it.

To leave one's home and congenial church surroundings and stand by the hour in the hot sun, in the noise and among the crowds of the street, preaching to the passer-by, whoever he may be, with as much soul-longing and intellectual effort as would be apparent in one's own pulpit, is not a light thing. The crowd is saying: "We have misjudged these men. We thought they were exclusive and selfish, and would not touch our burdens with the tips of their gloved fingers; but men who will do what they are doing show conclusively love to God and fellowship with ordinary men."

It looks like the most serious attempt which the clergy have made to win back the masses from their alienation from the Church. It is also plain that nearly all the pastors of the city long for a share in any evangelistic work that promises results. The committee is fairly overwhelmed with proffered services. Those who have thought that the leading ministers were not in sympathy with soul-winning have their answers. Dr. Wilkinson, an Episcopalian, stands on a stool every day in front of the Customs House, wearing the Cassock and Cross, and preaching to hundreds of reverent men.

The attitude of the daily and religious press toward the movement has been for the most part very cordial. The papers have published gladly anything relating to the work. In one or two instances criticisms have been made based upon false information. One paper thinks that an outdoor service is objectionable because it is lacking in reverence and makes sacred things common. It says that the preachers are interrupted by remarks and grotesque actions in the crowd.

The sufficient answer to all this is found in a knowledge of the

facts. The marvel of these meetings is that no preacher has been disturbed and no service interrupted. The crowds have manifested the most honest and serious desire to treat the subject presented with the consideration which its importance merits, and to hear the speakers with sympathetic attention.

The good of these outdoor meetings is not measured wholly by the number of persons received into the Church. Another side of this work has been brought to our attention with great emphasis. A large number of cases have occurred where men have come to our meetings with their minds made up to some evil course—a fraudulent transaction, an illicit love, some crime that would bring ruin to themselves and unspeakable anguish and shame to all who loved them. Under the earnest, soulful words of the preacher they have seen the wickedness of their course and the end of their sin, both here and hereafter, and they have decided to turn from their evil way that very hour. They may never join a church, but they have received help in a great crisis, and one man told us that the entire expense of the whole campaign would be a cheap price for the gain that had come to him thereby both financially and morally.

It is too early to give figures as to the result of these meetings, but the records of attendance and professed conversions are being carefully collected, and will be given to the public at the close of the meetings. The attendance thus far has been beyond our expectations. From the first some of the tents have been utterly inadequate to provide accommodation for those who wished to come. The tent in the Italian quarter and the meetings along the wharves have been especially crowded, and many conversions are reported each week.

Special effort is being made to secure permanent results, and to secure for all cases pastoral oversight. The local workers in each section have been relied upon to bring pastors and people into sympathetic touch. In some cases one denomination has taken a tent to support, paying all its expenses and furnishing the workers, who, under the general management, have undertaken the responsibility of caring for those who have manifested special interest.

Many pastors were on their vacations, but the assistant pastors have proved themselves a devoted company, and they will be able to give a good account of their summer's work. With the opening of the autumn all the agencies of the Church will be directed toward making permanent the impression produced upon the people by the summer campaign. House-to-house visitors are already following up the work and distributing literature in thousands of homes.

If pastors have ever been indifferent concerning the masses, that charge can not truthfully be made against them to-day. There is no work which they are not willing to undertake if only they may hope by it to win men to Christ.

The Need of Special Evangelistic Work

The need of special evangelistic work that could be conducted mainly by pastors and church-workers has long been apparent, but the revelations of religious dearth of the last few years have been fairly oppressive. The statistics gathered by Dr. Laidlaw, of the Federation of Churches, do not make cheerful reading. The last decade has been the worst in two hundred years, if we measure our gains by the increase in population. With 1,500 churches in Greater New York, property worth \$250,000,000, and 1,000,000 members and supporters, the results have been painfully meager.

In some of the best sections of the city more than fifty per cent. of Protestants are unchurched, as against fourteen per cent. of Roman Catholics. Church attendance has fallen off, and a spirit of despondency has taken possession of the pastors. So disheartening has the work been that a recent clerical writer calls New York "the graveyard of Protestant preachers." The enormous combinations of the last decade, the rise of a commercialism unparalleled, has fairly blocked the Church in many quarters. Much of this commercialism, alas! is within her, and has served to cut the nerve of religious activity.

But a better day is dawning. The most cultivated and scholarly of the clergy are taking up the great themes of personal salvation, and laymen are dedicating their time and money to spread the blessed evangel. The day of the illiterate and the ill-balanced revivalist has gone. A manly evangelism dominates the pulpit, and behind it are tremendous convictions born of prayer and consecration, and great results are already in sight. In one church three hundred and sixty-two were received into church fellowship at a single service, and over seven hundred during the year. The Church is finding out that an inspiration is better than an institution, and that both may be combined.

With many, institutional work had meant only the consideration of health and social fellowship. A cleavage, distinct and deep, existed between this and the spiritual work of the Church. Men went to good-citizenship meetings or open parliaments and heard good speakers under churchly auspices, but they were no nearer confessing and following Christ than before. There was needed an evangelistic atmosphere, a nameless but persuasive spirit, which would say to any one who came under the influence of any department of Church activity: "We want you to become a good citizen, a good father or mother; but we are sure that nothing but the grace of God in your heart, and your personal surrender to Jesus Christ as your Savior, will fit you to do your full duty toward yourself, toward men, and toward God."

The churches that are crowded in the city to-day are those where the pulpit flames with the ardor of love for the souls of men, where the great fundamentals of conscience, duty, and destiny are presented with all the force of tremendous personal conviction of their truthful-

ness and their power to master the souls and lives of men. The people are coming to hear a soulful Gospel, and they are not coming in great numbers to hear philosophical speculations or literary essays. They have religious sense enough to know that only the great thoughts that lay hold of a man's life, making weak men strong and bad men good, are worthy to take them from secular concerns that interest them, and social functions which they enjoy, and send them, with upturned and eager faces, to His sanctuary on the Sabbath day. This is the conviction that is behind the summer campaign in tents and public squares. The unanimity with which the Church entered into it was most remarkable. Several union meetings were held in The Church of the Holy Communion. Episcopalians, Presbyterians, and Dutch Reformed joined with Baptists, Congregationalists, and Methodists in earnest prayer and exhortation. All differences were forgotten, and each man professed his willingness to be used of God for anything that would bring men to Christ. It was thought at first that few could be found who would be willing to undertake street preaching in New York, but to the surprise of the committee not a man refused to go. The demands of a great city pastorate are most exacting, and to put more work upon these burdened men seemed a hardship, but many showed the feeling of Dr. Hillis, who entered heartily into it and said to the preachers: "What's the use of dying of microbes when one might die of hard work."

The permanent value of the summer campaign will largely depend upon the attitude of the pastors and churches as they take up their regular work. Great good has been done by the meetings in keeping men from the saloon and women and children from the contaminating influence of low gossip and degrading associations, such as can be heard and seen any summer night in front of the tenement blocks in the congested districts. The services held for the children every afternoon have been educational forces of the highest value in promoting intelligence, good morals, and religion. The stereopticon at night in the hands of trained lecturers has been a great help to those who might not have been reached by simple evangelistic addresses. The unchurched and the agnostic have seen the Church in a different light, and are more sympathetic toward it because of this honest and unselfish effort to be of real service to them and to their families.

If the churches will now carefully and prayerfully undertake the pastoral care of those whose names will be given them as the result of these meetings, they may hope to carry forward to successful issue that training which eventuates in a strong Christian character, to make which is the province of the Church among men. This will be watched carefully by those responsible for this summer campaign, and no effort will be spared to make the movement of great permanent value to the individual, to the churches, and to the civic life of our great metropolis.

AN AFRICAN MISSIONARY IN AFRICA

AN ACCOUNT OF THE WORK OF REV. W. H. SHEPPARD,
F.R.G.S.,* OF THE PRESBYTERIAN CHURCH (SOUTH) IN
THE HEART OF THE KONGO COUNTRY

I was quite a small boy when, in the streets of Waynesboro, Va., a good lady called me into her house and said to me: "William, I have been praying for you." I was very much surprised to hear that. "Yes," she said, "I have been praying that you may grow up to be a good man, and that you may go some day to Africa to preach the Gospel of Christ." In the providence of the Master, some years after that, I went to Hampton, and in 1883, one Sabbath afternoon, Dr. Frissell said to me: "Sheppard, wouldn't you like to go with me to Slabtown? We have a little mission work out there that some of the students have started; we go out every Sunday and hold Sunday-school and prayer-meetings." He gave me a Bible and I went, and ever since that day I have felt the purpose of doing missionary work for Christ.



REV. W. H. SHEPPARD

In due time an opportunity opened for me to go to Africa as a missionary with Rev. Samuel Lapsley, son of Judge Lapsley, of Alabama. We sailed from New York in 1890, and in eleven days we reached Liverpool. From there we sailed to Africa, by way of Spain and Portugal, then down the West Coast past Liberia and Sierra Leone, and in twenty-five days entered the mouth of the Kongo, which is there ten miles broad. We sailed up the river one hundred miles and landed at Matadi, where we had to disembark, because there are thirty-two cataracts in the river in the two hundred and sixty miles between Matadi and Stanley Pool.

We had to wait at Matadi for the Kongo carriers to come down, to act as our guides and carriers. They are small, dark people, not strong; but there are stouter, taller, and lighter tribes farther up the river. There are forty thousand on the road between Matadi and Stanley Pool. The carriers go up and down, carrying up beads, cloth, brass wire, etc., and bringing out ivory, rubber, and camwood.

* Mr. Sheppard was a student at Hampton Institute, Virginia, before he went out to Africa in 1890. His experiences have a peculiar interest in that they show what a Christian negro from America can do in the way of the evangelization of Africa. The facts of this article are for the most part taken from addresses by Mr. Sheppard, published in *The Southern Workman*.—EDITORS.

Twenty-five came to meet us, and we hired them for our guides and carriers. We took down carefully each man's name, and put the number of his bales opposite his name.

We ask each, "*Kum-be-ku?*" (What is your name?) "*Mi-guya.*" Then we would write it down. We had to be so careful, because on the journey some of them would hear of the death of some friend, and they would have to go to his funeral, and the funeral would last six months. So we could go through the village and hunt up our man if we had his name. When a man is buried all the cloth he owns is wrapped around him—wrapped round and round till he looks like a bale of cloth himself; then a hole is dug, and he is rolled in and a mound is made over him, and then plates, cups, and saucers are set all round it for the use of the spirit. Every cup and saucer and plate has a hole made in the bottom. I asked what that was for, and was told to make them useless to living people, so that no one would carry them off.

At last we were all ready, and started on our journey. The first day we camped ten miles from Matadi by a stream. The whole country is full of streams and rivers. Above Stanley Pool there are fourteen thousand miles of navigable waterways. We would walk in the cool of the morning, from five o'clock to ten. In the middle of the day the mercury goes up to 108° in the shade; in the sun, above where the thermometer will register. We would stop in camp till four, then walk till six, and then pitch our tents for the night. We always slept under blankets. The change in temperature at night is tremendous; the mercury falls to 59° or 60°. It is the same all the year round—in the dry and wet season, winter and summer. We walked from ten to twenty miles a day, according to the condition of the road. From Matadi to Stanley Pool there is a road made by Stanley; above that we found only narrow paths. We crossed many market-places going up to M'zambi M'teku, where are brought for sale goats, peas, beans, potatoes, onions, squash, etc.

We passed through the village of M'Banza Manteké, where there has been a Baptist mission station for sixteen years. The mission church is of iron, and was shipped from Boston. A bell was given to the mission, and two boys ring it for two hours every day. There is daily service. The women walk in from the field with their hoes on their shoulders; they leave them at the door, for it is unlucky, they think, to take a hoe into a house; many other things they think unlucky. When the eye twitches, that is bad luck; when two go on a journey together, when they come to a tree they must walk on the same side of it. When we started on our journey one man found he had forgotten something, but, before he would go back, he made a cross in the road with his foot and spit in the middle of it, to destroy the bad-luck of going back. A woman would go to service with two children tied on

her back, a pot of water balanced on her head, a basket in one hand and a large child held by the other; she could set down all but the youngest child; sometimes that would cry, but nothing would interrupt the service unless it was a dog fight. Then the congregation would rush out to see whose dog was getting whipped. Dogs howl in Africa, but never bark.

We went on to Lukenga, and thence journeyed to Stanley Pool, which is an expansion of the Kongo River, twenty-five miles long and thirteen wide. In it is an island filled with large game—leopards and elephants. Now we had entered the country of the Ba-teké tribe. Africa is divided between different races. In the north there is the Vardan race; in the Sudan, the Fulah; in Central Africa, the Bantu; and in the south, the Hottentot and Kafirs—683 tribes in all. The Ba-teké belong to the Bantu race.

Our first expedition was going up to Stanley Pool, where we were directed to establish. Our second was up to the Kongo, two hundred miles to Kassai and return—a hazardous expedition in which we were five times nearly captured by the savages. Our third was up to Luebo, on the Kassai River, one thousand miles from the coast. When we were set ashore at Luebo and the steamer pushed off and whistled good-by, we knew that for nine months we should not see any but native faces. Our next expedition was from Luebo to the Wessman Cataracts. Our next was to visit the Baketté and return to Luebo. Next, southeast, to the Zap-po-zap tribe—cannibals. You can trust them as far as you can see them—and the farther off you see them the better you can trust them. Next, from Luebo north into the Bakuba region, to visit King Lukenga, and return to Luebo.

The first thing the natives say to any foreigner is: “What do you want here?” So they once asked the captain of a steamer who started off on one of the narrow paths into the country to try to buy some fowls. He didn’t know the importance of the question and didn’t answer the man who asked it, and the native shot him through the head with an arrow.

When we went out among the Baketté, at Luebo, they asked us: “What do you want here?” We replied in the Kongo dialect that we had not come for any mean purpose: “We do not come to steal and eat your children, but to preach to you about God and His Son, Jesus Christ.” They said: “We will talk to you about it,” but they thought it was strange business. So we had a long *palaver* (a Portuguese word meaning a conference), and the result was they said we could stay, and agreed to sell us nine acres of land for a mission station.

Of course it took a long time for us to agree on the price; that is always the custom in Africa, as in Asia. They started by asking for ten pieces of cloth (there are seven or eight yards in a “piece”). We started low and went up, and they came down, till we met at one and

a half pieces, with which everybody was satisfied, and the chief took up a stick and broke it, as is the custom, to show that the bargain was made. He threw one end over his shoulder and told us to throw the other over our shoulder; so we did, and he let us know that we could not get our money back again or they the land. Till this is done no trade is regarded final; either party may come and give back his share and demand its price.* So also they make friendship: sometimes they do this by cutting each his arm and rubbing the two together, to mingle the blood; then they are friends formed by blood relation.

In the Baketté village we saw a neat house made of bamboo, with square thatched roof. We said: "We would like to buy that house. How much will you sell it for?" They said: "For 10,000 cowrie shells." We said: "We will give 1,000." And again they came down and we went up, till at last the stick was broken again. We bought two houses, had them taken down, and carried to our land. We paid some men a few matches to put them up. We laid out our nine acres in two cross streets, and gave them very nice names—one was Pennsylvania Avenue, the other was Boulevard de Paris. We bought goats, sheep, chickens, monkeys, and parrots for our stock, and put up fences and sheds. Then we built a large shed, and told the natives: "This is God's palaver house. When you hear the telephone, come to it and we will tell God's Word to you." I had bought a native telephone—two long iron bells welded together without any clapper. One of these a native will take, and beat out in long and short sounds—like a telegraph alphabet—any message he wants to send. So one village will call another to its help. When one village got on fire, it signaled to all the villages within hearing, "Come help us put out the fire." Once a native came in from the country to warn the village that five hundred M'choco warriors were on the way to murder us. Quéta seized the gong and sounded the alarm to the village, and in a few moments all were there. "Get your wives and children into the bushes!" Then he sounded with the gong the call to the villages around. "Wing-wing! wing-wing!" it sounded out. Ten thousand assembled; the M'choco did not dare approach.

When we began to learn the language we took our books and pencils, and, pointing to an object, would ask the natives the names. We would then write it down and the English equivalent. There was not a book in all the land. We doubt if they had ever seen a newspaper. The Baketté natives would spend hours looking through our English books and counting the pages. After some months we had thus collected subjects, prepositions, pronouns, verbs, etc.

When we entered the village the men, women, and children would

* Such a trade is not final in the Kongo State, as land must be bought from the government, and they now refuse to sell to missionaries.

crowd around; we would tell them to (*"sikima nu"*) sit down. With a prayer in English, a hymn in English, which of course they did not understand, we would by a few native words and signs try to point them to the Lamb of God. Many times we have cried like a baby, because we could not see any ray of hope in the totally ignorant people and our slow progress in making ourselves intelligible to them.

One day, after an exceedingly earnest talk by Mr. Lapsley to a crowd of natives on God's loving care, and the coming of His Son to die for us, one woman, Malembo by name, was so deeply impressed that she rose and spoke out distinctly and earnestly: "If we had known God loved us so, we would have been singing to Him." She took her seat again quietly. The Holy Ghost had made an impression on the woman's heart, tho as yet the plan of salvation was vague to her. The missionary of Jesus went to his tent with a heart overflowing with gratefulness for this one ray of light. At midnight I heard Mr. Lapsley saying these words: "We thank thee, heavenly Father, for the first evidence of thy blessing." Ten years later this woman became one of the leading Christians of Luebo.

By this time all of Mr. Lapsley's shoes had been eaten up by the white ants and worn out. He wore a pair of moccasins, made by his native boy from goatskin, and his best suit was his pajamas! But he was one of the happiest men in all the wide world. The people called him "*N'tomenjila*," meaning a pathfinder, and did he not find his way into this country, into these homes, into the language, and into these hearts?

We pointed out our God to the people. They showed us their gods—fetiches made of wood from trees which their hands had planted. They had not known a God of love. When Mr. Lapsley was preaching to them how God loved the world and sent His Son to die for all; how He gave them life and food; how He filled the river with fish and the land with food for them; one woman spoke out, and said: "Why, *N'tomenjila*, if the Baketté knew how, they would sing to your God." So their hearts were being opened. One night there was a knock at our door at midnight. We opened it. A woman stood there weeping. She said to Mr. Lapsley: "*N'tomenjila*, come, my child is dying; come, take it in your arms, and tell your God about my child."

The natives helped us to build two large and neat houses, one with two rooms and the other with three, using the third room as a chapel. Day by day we tried to preach, and lead the people to Christ. We also opened a little school, and taught the alphabet in reading and writing. We had no slates, paper, or pencils, so we smoothed off plots on the ground and used shark sticks in place of pens.

(*To be continued.*)



Oriental Palace.

Government Building.

European Exhibits.

VIEW OF BUILDINGS IN THE PORTLAND EXPOSITION

MISSIONARY ASPECTS OF THE LEWIS AND CLARK EXPOSITION

BY REV. JAMES A. CLARKE, PORTLAND, OREGON
 Editor of *The Pacific Baptist*

“Room for the prophet! Figs!” As in the Levant a fruit-vendor takes advantage of the prevalent faith to call attention to his wares, so in our Occidental life a great exposition presumably makes everything pertaining to the higher life serve the interests of trade. One who reads the daily press reports might be excused for thinking there are no missionary aspects of the Lewis and Clark Fair. The commercial aspects are dominant, boastful. The directors of the fair state: “The Exposition is founded upon solid business reasons; it is a diplomatic stroke to emphasize to the world the increasing commercial supremacy of the Greater West.” But he is a superficial philosopher and a shallow student of history who would deplore this commercial spirit without recognition of its inmost glory and possible serviceableness. This commercialism, responsible for the Exposition, is the same trade “whose origin,” as Isaiah nobly phrases it, “is of ancient days, and whose feet carry her afar off to sojourn.”

The great industrial exhibitions have always been made to minister to vaster issues than those merely material. From the Crystal Palace of 1851, with its influence on the character of the people to whom it was an abiding vision of purity and light, every World's Fair has stimulated that moral activity which ameliorates the condition of

the human race by lessening vice and crime, relieving distress, fighting disease, improving prison discipline, removing the horrors of war, proclaiming the brotherhood of man. But more than any other World's Fair, the Lewis and Clark Exposition, we believe, will have an immediate and tangible missionary influence. The first national fair to be held in a section considered by all missionary agencies as a home mission field, it is likewise the first national fair designed to foster America's fraternal relations with the Orient. Surely it may be given to the churches of Jesus Christ to find in the commercialism of the enterprise something more than an irreligious force—"with clear eyes to see and loud uplifted trumpets to celebrate" a manifestation of Divine purposes. Instead of the misuse of religious sympathies to help the sale of wares, let us make the industrial exhibition forward the great cause of home and foreign missions with the cry, "Room for commerce! Christ!"

I.—The Fair Recalls a Period of Great Missionary Devotion

The Centennial was designed to celebrate the achievements and progress of the last one hundred years since Lewis and Clark opened a highway for trade to the Pacific from the Eastern States. Even from the earliest days the interest of the United States in the Pacific Northwest has been principally commercial. Because the sailors of Captain James Cook had unexpectedly discovered in China a market of vast richness for the furs of the Northwest, Captain Robert Gray endeavored to open a trade from Boston to the Northwest Coast and China. On his second voyage he discovered, on May 11, 1792, the Columbia River, and thus this achievement of far-reaching political and social importance was apparently only an incident in the remunerative fur trade. The expedition of Lewis and Clark was likewise for the purpose of commerce. Hundreds of books contain the historical error that this exploring expedition was for the purpose of confirming the Louisiana Purchase, but Congress had appropriated \$2,500 for the expedition, and President Jefferson had appointed its leader before it was known in America that Louisiana was ours. Jefferson's personal directions to Lewis were as follows: "The object of your mission is to explore the Missouri River and such principal streams of it as, by its course and communication with the waters of the Pacific Ocean, whether the Columbia, Oregon, Colorado, or some other river, may offer the most direct and practical water communication across the continent for the purpose of commerce." For a quarter of a century after the Lewis and Clark expedition the history of the Northwest is recorded as only a race for the Columbia River fur trade by the two British trading companies—the Hudson's Bay Company and the Northwest Company—with the American Fur Company, organized by John Jacob Astor.

But even from the first a missionary spirit—largely unrecorded, for it did not strive or cry aloud—was assisting in the development of the country. We can not do ourselves the injustice to overlook the endeavors of the French missionaries, who, from the time of Marquette, sought to preach the good news to the tribes on the uncharted “River of the West,” but it was in 1831 or 1832 that the history of American missions in the Oregon country began, as a result of the visit of the four Nez Percés Indians to St. Louis in search of the “White Man’s Book.” The story of the pioneer work of Jason Lee, Marcus Whitman, and others, has already been told (p. 666, September REVIEW). The devotion of the earlier heroes of the cross in the Northwest has had its reasonable fruitage, and the exposition occurs at a time of notable missionary attainment. The many and vigorous churches of the section are sufficient proof that the various missionary societies were wise in their early planting of stations here. And now even the casual visitor can not fail to see that

II. The Fair Introduces a Time of Unparalleled Missionary Opportunity

Extravagant estimates of the national importance of the Pacific Northwest and visionary prophecies of its growth, are not unknown. Seattle, Tacoma, Portland are only a few of the seaports that face the “gorgeous East” with the conviction that the Pacific is the true Mediterranean, and the dwellers of these cities are troubled with no doubts as to the truthfulness of Bishop Berkeley’s word about the westward course of empire. Even conservative students of American resources and tendencies are declaring in the Eastern States: “In fifty years there will be a population of 50,000,000 in the section of the country west of the crest of the Rocky Mountains. The dominating influences will be on the Pacific and not on the Atlantic coast.”

One may fear a bit of gentle railery in the comparison between East and West, but none can doubt the vast possibilities of this section. Within five years the State of Washington has doubled its population; some of the largest irrigation enterprises in the world have opened in the last few months hundreds of thousands of acres to the home-seeker and small farmer; the products of field, river, sea, mine, forest are unexcelled by any other portion of the continent. Considering the recent rate of increase in population, and also the probable influence of the isthmian canal and an awakened Orient upon the development of the Northwest, one may be excused for thinking that he hears from the crest of the Rockies, as Henry Clay once heard prophetically from the crest of the Alleghanies, “the tramp of millions yet to be.” The Lewis and Clark Fair points with assurance to such an approaching multitude.

But it is not altogether the beating tread of the advancing armies of the Most High we hear. Tho many of these newcomers are Chris-

tian workers, the vast majority of them are not, if we may judge from their failure to identify themselves with the churches here. Even of the loyal Christians unnumbered hundreds are passing to the newly-opened regions, and thus the question of the immediate organization of churches is perchance the most serious problem of the home mission boards. Multitudes scattered as shepherdless sheep are here. There are reminders of them at every turn on the exposition grounds. The wonderful Forestry Building must turn one's thoughts to the scores of great sawmills in the forests, where the lives of the hundreds of lumbermen are most commonly devoid of religious privileges. The lectures upon irrigation recall the dozens of new settlements forgotten by the churches but not by the saloons. The admirable educational exhibits for all portions of the Northwest suggest the young woman with a high school education of whom a missionary in Washington wrote last month, that she had never attended a church service, or make us think of the group of seventeen school children found in Oregon, not one of whom had ever seen a preacher.

It is useless to multiply instances of religious destitution, but perhaps some reason is shown for the claim of many workers familiar with the entire country that here is found the greatest missionary field in all America. Perhaps, also, the reader can better understand why associational and state missionaries are forced to call continuously for reinforcements. As we read the reports of these men upon their work, we are forced to the conviction that in all the evangelical churches fully one-half of the open doors must remain unentered because of lack of funds. The West is unable to do its own evangelizing. The churches are rarely of sufficient stability to undertake work which might be expected of organizations of like membership in an older community. There is a general interest in evangelism. No better proof could be asked than the crowds that have in recent months attended the preaching of such men as G. Campbell Morgan, Newell Dwight Hillis, F. B. Meyer, J. Wilbur Chapman, and his corps of assistants. But such evangelistic movements, conducted by such men, are possible only in the larger centers; elsewhere the many remain unreached.

Church-members in the Northwest—themselves in so many instances recent comers—are only too often unaware of this state of affairs beyond the bounds of their own neighborhood. Merely material conditions of life are the same in the Northwest as elsewhere throughout our land; deceived by comfortable homes, prosperous farms, beautiful cities, a man may well be unconscious of a widespread religious need and the discouraging conditions under which many churches are working. We therefore have as one of our especial anticipations from the Exposition that those visiting it—whether from other

sections of the Pacific Coast or the older portions of the United States—may gain a completer knowledge of this country's religious needs. Were each attendant upon the Fair to consult while here the representatives of his denominational board in Portland, we are assured that the Lewis and Clark Fair would mark the beginning of a new era of intelligent missionary endeavor for the Northwest. Foremost is the need in home mission work here that Christians of both the East and the West should understand the exceeding greatness of their opportunity. Never before this Exposition year of 1905 has there been such well-grounded hope that the desired information would be imparted.

Its Foreign Missionary Lessons

If the Lewis and Clark Fair thus has great significance for the home missionary, it suggests that we are entering upon a period of at least equal importance in foreign missionary work. For the first time in American history a national exposition has had reason for adding to its official title the words, "And Oriental Fair." The expression is not superfluous.

"O, East is East and West is West,
And never the two shall meet,"

may be a true statement so far as the Oriental and Occidental types of mind are concerned, tho many will question even that assertion; but the fact remains that East and West have met on the shores of the Pacific, and he can not be accused of wild forecasting who speaks of the coming fusion of Oriental and Occidental civilizations. That fusion must be primarily through the ports of the Pacific Coast. Largely, too, the type of Christianity on the Pacific Coast must decide whether that blending shall mean a higher heaven or a deeper hell for both Asia and America. One can not spend an hour in the Oriental Exhibits Building without marveling at the closeness of the commercial ties already binding this section of our country with our nearest neighbors to the West; one can not walk upon the Bridge of the Nations, and be carried back in thought by the Orientals he passes to the wonderful cosmopolitanism of Galata Bridge at Constantinople, without thinking of the fifty thousand from Japan already on the Pacific Coast, and the meaning of the steady stream of arrivals from that dominant nation of the Orient.

"Yonder lies the East—India there!" Hawaii and the Philippines are our natural stepping-stones to them, but a man needs not to be a statesman to perceive that Christianity's greatest vantage-ground for reaching the Orient is here on the Pacific Coast. What shall be our part in the drama of the Pacific, for which Admiral Dewey's guns at Manila were the opening signal, and Admiral Togo's at Tsu Island

marked the closing of the first act? Our part depends much upon the earnestness with which we give ourselves to the evangelizing of the Japanese and Chinese now on the Coast. If the foremost missionary duty of our day is China's evangelization, then the increasing closeness of our relations with that country leads us to believe that we are entering upon an era of unparalleled opportunity for foreign missionary endeavor. The Oriental features of the Exposition are truly the result of world-wide tendencies of trade: those same features likewise may become an incentive to a measure of intelligent and enthusiastic missionary labor hitherto unknown.

The student of the Lewis and Clark Exposition is inevitably led to emphasize our missionary obligations and opportunities with reference to those twenty tribes of Indians for whom no work is done, with reference to city missions, with reference to Alaska, Hawaii, and the Philippines. The lesson is written so large that, reading, we may run. Wherein the Fair is incomplete, as judged by the standards of other international expositions, there most clearly may one find tokens of the inspiring period of Pacific Coast history in which we live; just because the European here may point out some aspects of civilization in the making, therefore the period is the more critical. Just because life upon the Pacific Coast is so full of material comforts, just because that life is tempted to think its glory consists in the abundance of things it possesses, we more clearly see the abiding poverty of many. The success of the Lewis and Clark Fair, with all its rightful boasting in its display of the triumphs of industry and art, with all its prodigal proofs of almost fabulous wealth, with the unequalled glory of its setting of forest, river, and mountain, only with the fuller clearness says to him who will listen:

Here, while the tide of commerce rolls
Against the distant golden shore,
The starved and stunted human souls
Are with us more and more.

Vain is your Science, vain your Art,
Your triumphs and your glories vain,
To feed the hunger of their heart,
And famine of their brain.

To him who looks upon the surface only the exposition calls: "Room for Commerce!" To him who would find the missionary aspects of the Fair it clearly cries: "Behold, the Christ!"

RECENT STATISTICS OF MISSIONS IN CHINA

BY HARLAN P. BEACH, F.R.G.S.

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The important place which China has in the eyes of the Christian public is suggested by the fact that last year, in this REVIEW alone, no less than sixteen principal articles appeared, besides over fifty news items and paragraphs—sufficient material to make a volume of more than one hundred pages. So many phases of missionary work in that empire have been discussed in these pages that the writer feels justified in confining this article to certain facts brought out in a recent study of China from the point of view of comparative statistics of work and workers there at the beginning of 1900 and on the same date four years later. As to the statistics used, it should be stated that the different societies have a varying usage as to the time of securing reports, thus making it impossible to know accurately what work is being done at a given date. Consequently, when in this article data for January of 1900 and 1904 are referred to, what is meant is that the vast majority of items are reported as for those dates.

Some Preliminary Considerations

In any comparison of the situation in these two years, it should be remembered that on January 1, 1900, the missionary enterprise in China had not been seriously disturbed by the storm which was to burst a few months later. The Christian propaganda was at its height almost, notwithstanding the brewing tempest. Of the years included in this review, 1900 was one of absolute loss. While the persecutions were largely confined to the northern half of the empire, the anti-foreign feeling, which usually included the Christians as "followers of foreigners," was omnipresent. The extreme unpopularity of Christianity prevented any large accessions, even in the most favored localities, and in many provinces there were martyrdoms amounting in the aggregate to several thousands. In addition to those who suffered cruel deaths, a considerable number of communicants recanted, while a large number were scattered. In quarters where animosity was the keenest, missionaries were unable to return to their scattered flocks for months; so that it may be said that for a full year, on the average, the native churches were disorganized, and hence were not in a position to largely increase. When the missionaries rejoined their churches some months passed before the scattered members were brought together again and the cases of excommunication or discipline were disposed of. It may be said, therefore, that the opportunity for growth in the majority of churches did not offer itself until the latter part of 1901, thus leaving only a trifle more than two years for the progress with which this article has to deal.

Two other adverse influences should also be borne in mind. In

provinces where deaths for the sake of their faith had been common, there came the fear of espousing Christianity which often found such expression as this: "We must wait. We believe, but this is a religion that may bring death to its followers. We saw the Christians burning, and some of them burned for hours before they died. It is so terrible that we can not face it. We must wait." It was of course true that martyrs' blood became the Church's seed, but this other side of the case must also be considered. The second obstacle to Christianity alluded to is the secularizing influence of the new régime, which was ushered in by the signature of the protocol and the consequent inrush of Western improvements and ideas. New industries have been created with higher wages, the new learning allures multitudes away from their former purpose of preaching or teaching to new and far more profitable openings of a secular sort. Thus some of China's most promising Christians or inquirers have become wholly or partially secularized.

The Christian Force in 1900 and 1904

When the facts just mentioned are remembered, the progress disclosed by comparative statistics is all the more remarkable. The Christian forces first claim attention. According to statistics gathered by the writer for January 1, 1900, the fullest that have hitherto been published, there were at that time 2,785 Protestant missionaries in the empire, of whom 1,188 were men and 1,597 were women. In 1904 the number had increased thirteen per cent. to an aggregate of 3,107, with 1,374 men and 1,733 women—one missionary, man or woman, to about 131,000 people. It is interesting to note that despite the question which diplomats raised as to the wisdom of again permitting women to run the risks of the year 1900, they not only held their own in point of numbers, but have actually added to the missionary force 136 recruits, an increase of ten per cent., the men having added only seventeen per cent. to their contingent during the four years. But more surprising than the increase in foreign missionaries is the fact that, notwithstanding the shining mark which every paid helper had been for Boxer rage in 1900, the native force rose during the four years from 6,388 to 8,313—an increase of thirty per cent.; and this, too, despite the fact that many of the men were especially tempted by the larger compensation of secular callings.

The nationality of the missionary force, as suggested by the headquarters of the societies sending them forth, was as follows at the opening of last year: Americans, including those from Canada, 1,338; British missionaries, 875; continental missionaries, 224; missionaries of international societies, 717. The above apportionment is misleading in one respect—namely, that the China Inland Mission is placed under the head of "International," whereas its missionaries are mainly

recruited from Great Britain and its dependencies. In reality the largest number of missionaries in China are British subjects.

A comparison of the provincial distribution of missionaries in 1900 and 1904 is only possible by using the figures furnished by Hartmann for the *Allgemeine Missions-Zeitschrift*. Aside from a number of inaccurate footings, the use of his figures is unsatisfactory, for the two reasons that the exact date of his statistics is not known, and also for the reason that he deals only with 41 of those societies having their own foreign staff, plus some others doing special work, as the Bible societies, for example, whereas the present writer's tables had to do with a larger number of boards. Assuming that the Hartmann tables are a correct indication of the provincial distribution of the missionary force of 1900, the workers at that date were distributed among the provinces as exhibited in the table below under the head "Missionaries, 1900." For purposes of comparison, their distribution in 1904 is indicated in a parallel column. The reader may note a discrepancy between the footings of the columns headed "Missionaries, 1904," and "Number of Communicants, 1904." The reason for this is that some societies were not able to locate, by provinces, their force and communicants.

PROVINCE	Missionaries, 1900	Missionaries, 1904	Number of Different Stations, 1904	Number of Communicants, 1904
An-hui	71	96	20	1,532
Ché-chiang	209	217	32	12,367
Chiang-hsi	97	134	34	1,708
Chiang-su	299	375	15	4,727
Chih-li	254	221	20	8,468
Fu-chien	255	269	35	29,924
Ho-nan	59	90	20	1,019
Hu-nan	136 (?)	102	11	663
Hu-pei	118	208	21	9,801
Kan-su	80	52	12	89
Kuang-hsi	41	2	736
Kuang-tung and Hongkong	300	416	46	29,047
Kuei-chou	24	20	6	123
Manchuria	92	87	16	9,014
Shan-hsi	142	137	28	1,551
Shan-tung	304	271	23	14,226
Shen-hsi	88	80	23	954
Ssu-ch'uan	189	243	30	3,467
Yün-nan	22	36	6	77

By some unexplainable error, the great center of increase during the four years is wholly obscured. Hartmann states, with a modifying foot-note, that there were 136 missionaries in Hu-nan, including 122 members of the Christian and Missionary Alliance, which is an error of considerably more than 100. Probably 25 would be a large number of missionaries resident in Hu-nan in January, 1900, from which number they had increased to 102 in 1904—a gain of some 300

per cent. This local increase is due to the fact that the intensely anti-foreign spirit of the Hu-nan officials and gentry had prevented permanent residence until just before 1900. With the removal of the ban after the Boxer uprising there was a simultaneous rush toward this rich and unoccupied field. Four of the five provinces in which there is a loss of force were greatly affected by the Boxer massacres of missionaries.

The foreign workers are distributed in 765 centers, yet in many cases, especially in provincial capitals, which are common ground, a number of these are found in the same city, so that the actual number of different cities, towns, and villages occupied is only 405. Of this latter number 306 are walled cities of important official rank, or one walled city out of every fifty and a fraction of the entire number in the empire, 1,553. The total number of cities, towns, and villages occupied by missionaries in each province may be learned from the foregoing table. Kuang-tung leads, with Fu-chien, Chiang-hsi, and Chê-chiang following, all with more than thirty such stations. These figures do not, however, give any adequate idea of the location of the leaven. The statistics of 1904 show that there are 3,666 outstations at which regular work is being done, most of which have resident native helpers, and chapels or meeting-places. As very few of these outstations are occupied by more than a single society, it is safe to say that, with the stations added, there are at least 4,000 cities, towns, and villages—mostly the latter—at which the work is being actively prosecuted. Shang-tung leads in the number of outstations, with a total of 1,024, nearly a sixth of the entire number, and Kuang-tung follows, with 625.

Increase in Communicants

Increase in this item is particularly to be noted, for it was church-membership that was the crowning sin, occasioning the deaths of so many in 1900. In that year, before the massacres, there were 112,808 communicants. Tho it is estimated that at the close of 1900 some thousands of Protestant Christians had been martyred, the roll of communicants had increased seventeen per cent.—to 131,404 at the beginning of 1904. As previously stated, this represents the gains of only about two full years, a result to be profoundly grateful for. The four societies having the largest number of communicants, and the only ones with a communicant roll of more than 10,000 are: Methodist Board (North), 24,117; Presbyterian Board (North), 13,063; London Mission, 12,786; China Inland Mission, 10,143. It should be added, however, that the Methodists include as communicants all probationers, which very greatly increases their communicant membership above other societies, which do not count probationers as communicants.

It is of interest to note the advance in membership in those northern provinces which suffered the greatest loss of life during Boxer

year. Here, again, the only way of estimating the gains must come from a comparison of the Hartmann tables—which give a total of only 95,943 communicants, after deducting Formosan figures—with those of the writer, whose total at the beginning of 1900 was 112,808. In view of these uncertainties and the inability to learn the number of Christians killed in each province, only the general fact can be stated as fairly deducible from the comparison that, in every case, the loss has been made good, and the year 1904 saw a larger number of communicants than these provinces had before the massacres, five years ago.

Advance Along Educational Lines

Among many other items of advance, space can be given only to the remarkable progress observable in education. In 1900 there were found in the various missions 1,819 day schools; last year there were an even 2,100—a gain of fifteen per cent. Pupils in these schools increased during the period twenty-two per cent.—from 35,412 to 43,275. Educational institutions higher than day schools, most of them equivalent only to our grammar schools, or perhaps the lower classes in high schools, show a gain of sixty-two per cent., numbering 275 in 1904, with an attendance of 7,283—a gain in scholars of forty-one per cent. These figures plainly show the trend of interest during these days of transformation toward the new learning. Yet an additional word should be said that the full significance of the contrast may be realized. Before the Boxer uprising, mission schools had almost a monopoly of Western education. During the last three years especially, the government, imperial and provincial, has established a multitude of schools in which Western learning is the attractive feature. Not only so, but in perhaps the overwhelming majority of cases the government schools furnish tuition free, and very commonly pay a bonus besides, sometimes more than covering the cost of board. Notwithstanding these attractions and the ignominy which in many quarters is attached to attendance on Christian schools, the above remarkable advance has resulted from practically two years' work. Even officials whose business it is to see that government schools are established and patronized, not infrequently send their sons to missionary institutions. If one asks them why they patronize foreign schools, they answer that it is partly because the native schools, even when under Japanese control, are far inferior to missionary institutions. If pressed further, and asked if they do not fear that their sons will become converts to the new faith which is made so prominent in all such institutions, they may reply that the danger of such a fate is only a possibility, whereas there are two counterbalancing moral considerations. One is that they feel as safe as to the moral influences surrounding their sons as if they were under their own eye, and even safer; the other is that if sent to a government school, they will almost

surely fall into vicious habits that are far worse than the reproach of conversion to the holy life of Christianity.

A Plain Lesson

The full statistics, of which only a few items have been given in this article, are eloquent as to the way in which God makes the wrath of man to praise Him. Never has there been such an opportunity for the Christian Church in any land as one finds now in China. Her nearest neighbor, Japan, keenly realizes this fact, and even under stress of a great and most demanding war, the Japanese are swarming into the empire. Not only is Japan eagerly pressing into the commercial and industrial life of China, but, like a wise strategist, she is awake to the importance of two dominating factors of national destiny. The youth of China are going by the hundreds to Tokyo and other Japanese cities, to learn what the West can teach, so that there are now probably 5,000 young Chinese studying there. Not only so, but she is pouring into China's higher institutions of learning literally scores of teachers and professors. It is true that in the other line of greatest influence she has thus far done little for her ancient neighbor. Yet the writer was impressed in a tour last summer by the beginnings already made to influence the religious life of China. Even in the very heart of the eighteen provinces he found a Buddhist temple, to which had been sent by their coreligionists in Japan three missionaries of Buddhism. In the capital of the imperial province he was rejoiced to find another Japanese, this time an earnest Christian, who was ministering to the spiritual needs of his Chinese brethren. Now while the coming of Japanese educators is desired by the governments of both the countries interested, it is most unfortunate from the religious point of view. Practically all of those thus coming from Japan are men whose Western learning has not impressed them with the importance of Christianity, but who instead have been forced to abandon unreasoning faith in their old religions, and who now throw their influence against all religion, Christianity included, and exalt the cold ethical maxims of Confucianism. The one dominant characteristic of old China was materialism; the influence of Japanese teachers will only confirm that weakness. If China does not wholly change her age-old policy of being under the absolute influence of scholars in office and out of office (and this is not a probable change) the present trend of governmental education is the empire's greatest menace.

Missionaries of experience realize the gravity of the present situation, and are voicing the clamant need of flooding every province with Christian literature as a partial corrective of the imminent danger. They are emphasizing, as never before, the importance of earnest Christian effort for the literati, for work among whom the Young

Men's Christian Association alone is setting apart ten strong workers. They are realizing, most of all, the necessity of sending in a vast number of reinforcements—especially for educational work—who shall embrace the greatest opportunity that has ever allured the Church to the conquest of an open and impressible empire.

THE INFLUENCE OF JAPAN ON CHINA

BY REV. H. G. C. HALLOCK, PH.D., HANG-CHOW, CHINA

Missionary of the Presbyterian Church in China

Japan is now having the influence on China which the Occidental nations covet for themselves. The reasons for this are legion. Japan is very near. Her people are much like the Chinese in thought, superstitions, religion, and in many race characteristics. China first influenced Japan educationally, politically, in military methods, and religiously. She did much to make Japan what she was fifty years ago—no mean nation—tho without modern civilization. Japan fortunately, more humble or more willing to learn than China, has received much of the best the West has to teach. She, therefore, has that with which to repay her debt. And, strange as it may seem, China is willing to receive these blessings from little Japan, her former pupil. China thinks, because of what she has done for Japan, that it is no humiliation to take from her as a creditor from a debtor. She can take these good things, and still save her "face."

Foreign nations have been "advising" China to build railways, equip armies and navies, and to introduce all kinds of modern improvements. This was really for the improvement of the purse of their own citizens, tho the real purpose was concealed by a show of benevolent interest. China did not ask for the advice and did not want it, since so much of it was given when armed vessels were not far away. China was too proud to be taught in this way. She flatly refused the advice. She has been wishing for civilization and its benefits for several decades; but she would not have it at the cost of humiliating herself by taking it from the haughty barbarians. Now she sees a way of getting the blessing through Japan, whom she counts as "one of the family." Japan has learned. She has become powerful. She is supposed to have the cream of what the Occidental nations have to offer.

Japan is not slow to improve the opportunity. She does it wisely and well, not seeming to be too anxious, but just giving as she is asked. In this way she can give the more, and is giving with a free hand.

Japan is influencing China first in EDUCATIONAL LINES. Japanese occupy many of the educational positions formerly held by citizens of other nationalities. This is because they acquire the language more

readily and better, and because they understand the Chinese better, and therefore injure their susceptibilities less. Japanese teach in the University at Peking. It was formerly taught by Americans and Europeans. The Agricultural College at Wu-chang, opened by Chang Chih-tung, is under the charge of Japanese. An American was formerly in charge. A large number of general schools are taught by Japanese. There is hardly a city of any importance where there are not to be found some Japanese engaged in educational work. There are also schools in China, which the Japanese themselves attend for the purpose of studying Chinese and English. One of these schools is in Shanghai. This forms a connecting-link between the two peoples. I know of no other nation having a school of importance in China where its own citizens study Chinese.

The Japanese make it most convenient for their neighbors to go to Japan to study, and the Chinese are not slow to grasp the opportunity. Large numbers are sent by progressive officials. Larger numbers go at their own charges. They can go easily, cheaply, with honor to themselves, and are treated as welcome guests. Many of these would gladly come to the United States, but it is next to impossible for them to get into this country, even to study. They have to suffer many indignities, sometimes even being imprisoned. When they finally succeed in getting in, and after study return, they carry in their hearts little love and enthusiasm for us. Japan gives them good opportunities and a warm welcome. They go to Japan and get what they can. They return enthusiastic and warm friends of Japan, and supporters of everything Japanese. Much of Japan's influence in China is due to these returned students, in the same way that a vast weight of America's influence in Japan has been and is due to the warm friendship of the Japanese students who have returned from American schools.

Japan influences China a great deal through the printed page. Several of the leading newspapers of China are edited by Japanese. They exert much influence toward drawing the two nations more closely together in sympathy. They also teach Chinese how to conduct newspapers, and hundreds are being published by Chinese. These are educating the people, and keeping them posted in current history. Japanese magazines of all classes are being published in Chinese, and are purchased in large numbers. Scientific, philosophic, theologic—all kinds of subjects are treated. Japan is doing a great deal in this way to influence the thought of China to teach the Chinese to think.

Japan also influences China by her translations of books on Western learning. These are translated from Japanese because it is easier, and because the Chinese say the Japanese have chosen the best from the West. The translations include books on every conceivable subject—agnosticism, ancient and modern history, agriculture, sciences, pedagogy, political economy, international law, theology, etc. The

market is flooded with these books. Almost all bear the marks of Japanese origin, as that makes their sale more sure. Of course they are by no means always of the best; but with the exception of those on modern free thought, most of them are far better than none at all. Thus Japan shows young China what education can do, and the young men and women of China are now crying out for education as never before.

Political and Military Tutelage

Japan is influencing China POLITICALLY. The Chinese officials are watching Japan in her dealings with other nations and in the ruling of her own people. They are learning lessons that they sorely need. China knows that Japan is being respected by reason of her wise government, and she covets the same honor. Officials and students are sent to Japan to study these matters, and the Japanese are asked to help China. One learned Japanese has been requested to draw up a new code of laws for the government of the empire of China. This is a wonderful condescension, but a good sign. Chinese officials are noticing the independence of the Japanese. They look upon its effect on China with mingled hope and fear, especially fear. Japan has simply opened the eyes of China, and young China feels that it certainly must have what young Japan has—liberty of speech, of press, and freedom in developing the land: that the government of China must awake and give its people more advantages.

In the MILITARY LINE Japan is having an influence on China far beyond anything those not there can imagine. China was greatly surprised at what Japan did ten years ago in conquering her; but she is standing now with eyes, ears, and mouth wide open beholding the miracle of little Japan thrashing mighty Russia—a great Western power! The Japanese army's valor, discipline, and order is a marvel to her, and has won China's confidence and praise.

This present war could have gone on twenty years ago, and China as a whole would never have known about it; but now the millions of copies of Chinese newspapers carry the news to nearly every corner of the empire, and the Chinese telegraph system lends a hand, so that China is pretty well informed as to Japan's successes. Japanese are employed in Chinese government military schools. One of these schools is in Hang-chow. The Chinese armies are under Japanese instructors. China longs to have a navy like Japan's, and willingly asks of Japan what she deigns not to seek from others—advice. Few can appreciate the influence Japan has gained in China by the present war. The Chinese are not only posted and interested, they are in favor of Japan winning—enthusiastically so. They are "itching" to get into the war themselves, and this anxiety is stirring up naturally unwarlike China, and making that warlike something tingle in young China's veins. It is certainly to be hoped that only enough of it will be

infused to make China seek earnestly the means by which to defend herself from the "gobbling" nations. We do not wish her to become one of the "gobblers."

Commercial Influence

Japan, too, is doing much toward making China a COMMERCIAL NATION. China has long known how to make money on a small scale—perhaps better than the Japanese—but on a large, commercial scale they could make little. Some Chinese have acquired great wealth in the banking business or by corruption in official service. This money, when acquired, was almost always hoarded away; but Japan is showing China a better way. By means of her large manufactures and large steamship lines Japan has gone forward by leaps and bounds, supplying China and the world with millions of dollars' worth of all kinds of manufactured articles. China sees how Japan is making money, and she also wishes to profit. So cotton and silk mills, match and cigarette factories are being built in many places, and many other articles that used to be made in Japan are also being made in China. China is imitating Japan in building railroads. The Japanese have many launch and steamship lines plying in the inland waters of China, and the Chinese see there is much to be earned from this kind of investment. China has had, for hundreds of years, a great body of native shipping, but it has been domestic and local, and in later years the Chinese have had a few steamships engaged in traffic; but Japanese influence has encouraged Chinese efforts, so that they are building more ships for the coastwise and inland trade. One of the larger firms is the China Merchants' Steam Navigation Company, and there are many others which owe their existence to Japanese influence much more than does this firm.

Japan is teaching China how to utilize Occidentals to the building up of her wealth. China has become the market of the world. She is learning how to make the world her market as well. Great Chinese firms are carrying on a large trade with foreign lands. This has increased rapidly, until tens of millions of dollars' worth of goods are annually exported from China, and the lesson is only beginning to be learned. Japan is trying to teach China the importance of opening her coal and other valuable mines, but she finds her pupil rather dull here.

Strange as it may seem, Japan has her influence in giving China CHRISTIANITY. Japan was influenced much by Chinese Buddhism and Ancestor Worship. Now she is learning a more excellent way from abroad, and is, in turn, influencing China for Christ. Japan does not realize this; but it is true. Her attitude toward Christianity does it. China knows that Japan was first influenced by Christian nations, and that Japan's civilization owes much of its true worth to Christianity. China knows that some of Japan's wisest rulers and dip-

lomats, and her most able naval and military commanders, are Christians. China can see that a large number of the books translated into Chinese by Japanese are saturated with Christian thought. Some of the Japanese that come to China are Christians. All these things working together influence China for Christ more than most people imagine.

All things considered, Japan is to-day the greatest national civilizer of China. America and England, Germany and France, in the order named, are doing much for China, but Japan's influence is paramount. It is sad that it is not all Christian, as it is sad that the influence of other nations is not all Christian. The Japanese are in sympathy with Chinese superstitions, and look upon them lightly, and do not break entirely away from the old as they introduce the new. This course gives what attracts without enough of its cause, the rainbow without the sun, civilization without enough of Christ and His Gospel which made civilization possible. The influence of Japan is, however, more Christian in proportion to her knowledge of Christ than is that of other nations, and, tho it is not all we would desire morally and spiritually, yet it is a thousand times better than nothing, and it removes a vast amount of prejudice.

We must not get the idea from this that the work and influence of Christian missions is any the less, but rather more. Lovers of Christ can rejoice that missions gave Christianity to Japan, and are more than any other force responsible for Japan's wonderful advancement. And missions have, during the last century, done the work of educating the Chinese mind and of preparing the Chinese heart, without which the influence of Western nations, and even of Japan, would have been trifling. Believers in missions can rejoice that Japan is passing on the blessing to others, but they must remember that both Japan and other nations have mingled much that is not Christian with the civilization given to China. Missions must direct, purify, and spiritualize this civilization by preaching a pure Gospel. Missions have a larger work than formerly, and it is more encouraging. Before the work was against prejudice and cold indifference. Now the people are awake. China is like hot iron ready for the molding. More is to be accomplished in the shaping of China in the next ten years than has been done in the last century. Every young man and young woman wishing to have part in this great and successful enterprise should be at work in China, and every one who wishes to hasten it and make it more successful should have his offerings invested here. The new opportunity is *great*.

OBSTACLES TO CHRISTIAN MISSIONS IN CHINA—III

BY TONG KWOH ONN, SHANGHAI, CHINA

Mistakes of the Missionary Societies

Another serious obstacle to the progress of Christian missions in China may be traced to the mistakes in method pursued by the missionary societies at home. I content myself with taking up only the most important of these.

(1) *The Lack of Esprit-de-corps in the Protestant Church.*—The many factions into which Christianity has divided itself is a source of weakness to the Church, and the transference of these relics of strife to the soil of China is greatly to be deplored. Wherever Chinese converts obtain a hearing on the subject, they speak with no ambiguity on the immense loss of force which Christianity sustains through these divisions. The blame for this, however, does not rest with the missionaries, but rather with the societies which send them out. Instead of benefitting by the two hundred and fifty years' experience of the Romish missions, and of the early workers of all denominations, the societies still send out their missionaries under instructions to pursue independent lines of policy, conforming to the set doctrines and rituals of their particular Church. The General Conferences of 1877 and 1890 have done much to bring about a better understanding, and promote a greater uniformity among missionaries, but much still remains to be done before the experiences of the various workers can be gathered and sifted, so that they may be a handbook for every missionary.

(2) *Injudicious Selection of Missionaries.*—Christian societies, in sending out men and women, incur a great responsibility, for the advancement or retrogression of Christian missions depend largely upon the character and qualifications of the men sent out. These agents should be chosen not only for their spiritual fervor, but for their liberality of education, their temperament, their human sympathies, their common sense, their ability to accommodate themselves to surrounding circumstances, and their freedom from dogmatic assurance. The men must be those of winning power who can draw men by the irresistible force of their personal magnetism and love. They must be men who will love the Chinese, and who, by winning the Chinese to themselves, will ultimately win them to Christ. The intense love for men was the secret of Paul's success as a missionary, and if the Church in England and America would fulfil her duty, they must send to China only those who are loving, patient, and forbearing, free from the prejudice of race, the pride of superior education, or the consciousness of immunity from the jurisdiction of local laws. Candidates who are fastidious and easily excitable should be

declined, and only those with a sound judgment and the ready tact which takes in the situation and makes the best of it be accepted. The office of missionary, to a people like the Chinese, requires exceptional gifts, and the ranks should only be filled by those who possess every requisite quality of head and heart. One man of proper qualifications is worth scores of impatient zealots, who accomplish no permanent good themselves, and, by their indiscretions, destroy the influence of others who work on an approved basis.

(3) *Insistence on Treaty Rights.*—The insistence on treaty rights, where commercial and other interests are concerned, is both right and justifiable; but when applied to matters of religion, can hardly be wise, especially since the “toleration clause” in the treaties was accepted by China when she was powerless to resist. The insistence on treaty rights can bring no good results, but will rather close the hearts of the people to Christian influence and teaching. When Paul was requested by the magistrate to leave Phillipi he readily complied. In the carrying out of the Christian propagandism in China many difficulties with the officials and people would have been avoided if missionaries had shown the same tact.

(4) *The Insufficient Time Allowed Missionaries for Preparation.*—One of the serious mistakes of some societies is the belief that efficient work can be done a few months after missionaries arrive in China, before they have a sufficient acquaintance with the native language, customs, characteristics, and modes of thought. Paul spent eight or nine years after his conversion in ripening his inner life and acquiring all the necessary accomplishments for doing the Lord’s work, but the mercantile spirit of modern days is apt to consider a few years spent in preparation as time and money wasted. It is the duty of a skilful physician to learn not only the nature of his patient’s disease, but his habits, modes of living, sanitary surroundings, hereditary tendencies, and any other points that might help him to determine on the proper method of treatment. How much more important is this when the disease is that of the soul!

No missionary can hope to make a favorable impression on his hearers when a superficial knowledge of the language and a strong foreign accent cause every word he utters to bring smiles or peals of laughter from his audience, and make it almost impossible for them to comprehend a word of the missionary’s jargon. Paul, when sent forth by the Holy Spirit on his preordained mission, was well versed in the language of the educated classes of the districts he visited, and was able to quote from their poets and authors. As a result of long and thorough preparation, the literary labors of Matteo Ricci in China were extremely important, but rarely has a foreigner succeeded so well in clothing new and strange ideas in so attractive a Chinese dress.

A great mistake is often committed by transferring missionaries from one district to another where the dialects are different. Besides the time wasted in learning another dialect, the missionary is very apt to unconsciously return to the dialect he had previously learned, and thus his address becomes an unintelligible medley. The writer has heard a missionary preach in Hongkong whose discourse consisted of seventy per cent. Cantonese, twenty per cent. Fukienese, and ten per cent. the Ningpo dialect.

(5) *Lack of Confidence in Native Workers.*—At the Shanghai Conference in 1890 it was the almost unanimous opinion of the missionaries present that if China is to be brought to Christ it must be done by the agency of native workers. The testimony in favor of the employment of native workers and in eulogy of the fruits of their labors was most overwhelming. While it is to be admitted that some of the native pastors and other workers have brought disgrace on the Church, yet in most cases the impartial observer can not but attribute the blame not so much to the retrogrades themselves as to the missionaries and the societies who employ them. Nearly all missionaries suspect the purity of motive of native preachers, and assume that they take up the profession as a means of making a livelihood. Now to a man who possesses an iota of self-respect—as the Chinese generally do—can the consciousness of such a feeling on the part of the missionaries produce anything but half-heartedness in the native helpers? To make matters worse, some missionaries do not attempt to conceal their feeling, and seem to begrudge the paltry pittance they pay their native assistants. According to Rev. G. L. Mason, “Unordained helpers are paid from \$4.00 to \$8.50, an average of \$5.00 (\$2.50 gold) per month; ordained preachers, \$5.00 to \$20.00, average \$10.00 (\$5.00 gold).” In Hongkong and Canton, unordained preachers receive on an average what is equal to \$4.00 gold per month, and ordained preachers \$10.00 gold. These may be taken as the typical salaries paid to native evangelists in China, and in some stations even smaller salaries are paid.

In spite of these “large salaries,” we find that, as a rule, the native Christian worker is a man of most ordinary ability, and totally unfit to cope with the educated classes on equal terms. To believe that the offer of a few dollars per month will suffice to attract any men of real talent or ability to labor for the Christian Church is a grievous mistake. Just as ministers at home and foreign missionaries abroad must have “living wages,” so the Chinese worker must receive the same, proportionate to the difference of circumstances, whether these wages are paid out of foreign funds or by native Christians. Until missionaries are willing to offer sufficient inducements to capable men to enter the ministry, so long will the Church be filled with men of only mediocre attainments who do not command the respect of the educated classes.

In the second place, much of the efficiency of native workers is lost through discouragement caused by the treatment they receive from the foreign missionaries. I have known native workers who speak in most bitter terms of the galling treatment they receive from their foreign colleagues. Ministers sometimes speak very disparagingly of native ministers and Christians, as if they were unworthy of respect. When it is remembered that the Chinese have "thirty or forty generations of physical inertia, heathenism, and narrow-minded education behind them, it is hardly fair to expect from the Chinese ministers and Christians the same amount of enterprise, the same religious knowledge, piety, and spirituality, as we would expect from foreigners." Referring to a class of seven theological students, who were graduates of the Tungchou-fu College in Shantung, the Rev. John L. Nevius said: "These men are of decided ability and promise. None of them, however, up to this time, have been advanced to the pastorate, and there seems little disposition on the part of the Church to call them."

Notwithstanding discouragements, what is the consensus of opinion of missionaries regarding the labors of Chinese pastors and workers? The Rev. Timothy Richard wrote: "The natives are to be the pastors and evangelists. They will do that far more efficiently and economically than we can." The Rev. J. E. Cardwell says: "In the early Church, it was by the converts to Christianity that Christianity spread. If the Church in China was really active to her privileges, duty, and responsibility, five hundred native evangelists would soon be spread over the land, who would be a far greater power than five thousand foreigners. Therefore, one of the capital objects of missionary effort should be to educate and train for the native Church a competent native ministry." Rev. W. Bridie: "As representing a mission in the Kwongtung province, which has successfully employed paid native agents, . . . I wish to say that the chief success has been at the stations directly under the care of native preachers, and not where the missionaries live. The same thing, to a large extent, may be predicted of all the successful stations in the province." The Rev. J. Ross, of Manchuria, wrote: "About seventeen years ago I went to Manchuria, and since then twelve hundred people have been baptized into the Christian Church. I wish, however, to mention this fact only in order to state that the first principles of Christian instruction were implanted almost invariably by the natives. I do not think I can trace more than four and twenty who were directly the converts of foreign missionaries. It appears to me that the training of native evangelists is one of the most important questions before the Conference. I am convinced that China is to be converted by the Chinese."

It is often alleged that the Chinese are always actuated by mercenary motives, but there are cheering exceptions related by the foreign missionaries themselves. The late Rev. N. J. Plumb, of Fuchau,

wrote: "One of our preachers was offered \$50 per month, some years ago, to engage in the consular service, but he declined, preferring to remain in the ministry with \$3 mission pay per month, and is still one of the best and ablest preachers of the Conference. The mission rate of pay is \$3 for preachers for a man, \$1.50 for his wife, and 75 cents for each child."

The Rev. J. C. Gibson gives similar testimony.

Another instance which came under my personal knowledge was that of a young literary graduate, a Master of Arts, who was earning several thousand dollars a year as the chief editor of a Chinese newspaper at Canton and as a private coach to wealthy students who were preparing themselves for the literary examinations. When this young man became converted to Christianity, he willingly dropped all his lucrative positions, and accepted a position as professor of Chinese literature in the Christian College at Macao, at a salary of thirty Mexican dollars per month. With this meager salary, in addition to his regular duties, he devoted all his holidays and spare time to preaching the Gospel, going about the country from village to village to proclaim the revealed truth; and so widespread was his reputation as a scholar and so solid were his attainments in Chinese classical lore, that men of the highest literary standing came to listen to him, and marveled at the effect which the influence of Christianity had produced in one of their number. Some of his listeners who were inclined to ridicule the Christian doctrines restrained themselves, partly out of respect for the learned scholar who was preaching to them, and partly because they feared that in the man whom they wished to confound in argument they might find more than their match. The above instances prove conclusively that the Chinese are not all a sordid race, but that among them, as among other peoples, there are to be found noble, self-denying characters who will give heart and soul to uphold the cause they have espoused.

It is to be feared that, under the present circumstances, Chinese pastors and workers will have to be paid, to a large extent at least, out of foreign funds, until the time when a wealthier class of natives shall have joined the Church. To expect that all the native workers shall be paid by the Chinese Christians would be unreasonable, as it is as easy to get blood out of a stone as to raise substantial subscriptions from the present poor members of the native Church. The question the Church has to decide is: either to employ foreign funds for the employment of capable men for the evangelization of the Chinese, or keep those funds for the employment of foreign missionaries only, and let the Chinese take their chances in getting to heaven.

(6) *The Common Style of the Chinese Bible and Other Christian Literature.*—Another mistake which the Christian Church and missionaries have committed has been the common style of the Chinese

Bible and other Christian literature. The educated classes hold in utter contempt anything that is written in common language. They lay almost as much stress on the style as on the substance; hence the Chinese aphorism: "He who speaks in unpolished language can not exert any far-reaching influence." The Buddhistic classics and literature, which were translated into Chinese between the third and sixth centuries, A.D., are masterpieces of Chinese literature, and have enjoyed the admiration of eminent scholars for about fifty generations. Owing to its beautiful language, almost as much as to its plausible metaphysical doctrines, Buddhism has exerted a strange, fascinating influence over the scholars of China, and there are not lacking keen observers, who predict that the future will witness a still greater accession to the ranks of Buddhistic followers. The Society for the Diffusion of Christian and General Knowledge among the Chinese some years ago recognized the importance and urgent necessity of adopting a polished and literary style in those of their publications which were intended for the use of the educated classes, and, as a result, to-day their publications are read as they were never read before, and a very much greater influence is being exerted among the scholars.

Until recently all the different versions of the Chinese Bible were written in such commonplace style that educated scholars would only look at them as curious specimens of Chinese, specially introduced by missionaries and their followers. With the completion of the "Delegates" and "Schereschewsky's" versions, however, this drawback has been largely removed. But if the Church would be true to its duty in this matter, one of the versions of the "Union Chinese Bible," now being translated, must be in the highest Wen-li, and this version should be nothing short of a real masterpiece of Chinese literature. Non-Christian scholars may have to be requisitioned for this work, and several years will be required, perhaps, for its accomplishment; but whatever difficulties may have to be overcome, the work must be done, if the educated classes are to be reached and their powerful influence secured for promoting the more rapid extension of Christianity.

(7) *The Urgent Need of Further Commentaries.*—In all the different versions of the Chinese Bible, great importance should be attached to elucidating as clearly as possible the different passages, both by means of notes and commentaries; and wherever passages occur which seem to be in conflict with the well-known laws of nature or reason, an honest attempt should be made to explain them according to the light of modern science or rationalism. No greater mistake could be made than by attempting to treat the Chinese as children, expecting them to accept blindly whatever is told them. The ignorant masses might accept teaching blindly for a time, but the *literati* are a proud and discerning class of people, and will be satisfied with nothing short

of what the best Western nations can give them. The educated Chinese ridicule miracles, as the doings of demons and ungodly spirits, and not the outward manifestations of power of an Almighty Being. If the Chinese mind is to be disillusioned of such an idea, it is necessary that treatises in the form of commentaries be published and widely circulated, dealing exhaustively with the subject of miracles, and endeavoring to prove that they are not in opposition to the laws of nature.

There are missionary societies who are consistently opposed to the policy of giving commentaries and annotated Bibles to the Chinese on the ground that the Bible is self-explanatory and all-sufficient in itself, and can not be misunderstood by any one who reads it in the proper spirit. Such a policy appears to me, however, most shortsighted and unwise, for the Bible is not a book to be indiscriminately offered to the Chinese, without note of comment, as they are quite unprepared for its teachings and entirely out of sympathy with its spirit. Some of the foulest attacks made against Christianity by the *literati* have been with missiles taken from the Bible. Some of the hard things in the Bible which puzzle thoughtful men and women in Christian lands produce very different and often startling effects on the minds of those who have no teacher to explain and who are predisposed to be hostile. The Roman Catholics in China, as elsewhere, have shown greater circumspection in the issue of the Scriptures. They consider that strong meat is not fit for babes, whether in the West or East.

In addition to notes and commentaries, the practise of having all the historical, geographical, ethnological, and philological allusions which occur so often in the Bible fully explained, either by means of notes or glossaries, is absolutely necessary. It would also be highly useful to furnish headings to the different chapters, brief introductions to the different books, and a general preface added to both the Old and New Testaments. No possible translation, whether in highly literary or simple language, or in any form of vernacular, can make the Bible plain to the uninitiated Chinese. Elucidation of the text is absolutely indispensable. While separate commentaries and tracts may serve their purpose to a certain extent, they can not hope to attain the usefulness of notes and elucidatory glossaries embodied in the Bible itself, as such tracts and commentaries are often separated from the book it is meant to explain.

In the publication of general Christian literature, while the adoption of a style to suit the masses is essential, the providing of a highly literary style to meet the needs of the scholars is none the less important if the influence of the educated classes in favor of Christianity is to be secured. For in China, as in no other country in the world perhaps, public sentiment is almost entirely molded by the

literary classes, and where these classes lead, the people will readily follow. The policy of converting China to Christianity through the masses and letting their influence reach upward to the higher classes may be a sound one, but a skilful commander, in the attempt to capture a citadel, will not confine himself simply to a front attack, but will resort to every means to hasten the reduction of the enemy's fortress. The fact that the literary classes have hitherto shown such pride and proved so intractable to the teachings of Christianity should determine Christian emissaries to bend their energies and resources to their capture, as their continued resistance forms a most serious obstacle to the rapid success of the missionary campaign.

(8) *A Narrow Education for Foreign Missionaries and Native Clergy.*—It is well known that among the men sent out by the home societies, there have been many whose chief recommendations were their spiritual fervor and their intense desire to save heathen souls. Their education, however, is much below the standard of that of those men who are successfully engaged in the secular walks of life. In these days of specialists, when only the best can succeed in the commercial and industrial world, it is hardly likely that ill-equipped men can make a success in the missionary field. The work of an evangelist is most difficult, and requires exceptional education and training. It behooves the missionary societies, therefore, to see that only those are sent out who, besides possessing the requisite depth of spiritual fervor, must have all the other special qualifications so essential to the making of a successful missionary.

As regards the native clergy, the meagerness of their education is almost a byword wherever mission stations are established. They are usually recruited from the lower social strata, and in some missions carpenters, gate-keepers, cooks, and mountebanks, good men tho they may be, assume the rôle of preachers without proper training. Very few are graduates of theological schools, while the majority are not only sadly deficient in the knowledge of their own literature, but possess the most hazy ideas of the principles of the Christian religion. No wonder, therefore, that the educated classes will not waste their time by listening to the preaching of such men.

(9) *The Unwisdom of Essaying Missionary Work in the Treaty Ports.*—It is the almost unanimous opinion of non-partisan observers of the missionary enterprise in China that the work hitherto carried on at the various treaty ports has been a failure. Missionaries arrive in China generally full of spiritual zeal and burning with a desire to save the Chinese, but when once placed amidst the worldly and corrupting atmosphere of the treaty ports, it does not take long for their zeal and love to evaporate. At treaty ports the feeling of racial prejudice is manifested in its most accentuated form, so that the foreign missionary is often unable to resist it, and is carried away by the pre-

vailing sentiment to such an extent that he will feel ashamed to cultivate openly social intercourse with the Chinese.

The native element in the treaty ports is, moreover, too strongly materialistic to present any inviting field for the labors of the missionary; nearly all of these natives have flocked to the "ports" with the avowed object of seeking their fortune, and none of them has any time to give to spiritual truths and thoughts. Experience has shown that even if some of them profess Christianity and enter the Church, a close examination into their motives seems to justify the term "rice-Christian," which has been given to them by anti-missionary foreigners. I believe that missionaries should be sent into the interior of China to prosecute their work, and let the treaty ports alone. By so doing they will not only conserve the earnest spirit with which they left their home lands, but they will be able to acquire the native language, manners, and customs much more expeditiously and accurately. These remarks do not, of course, apply to those who are engaged in educational work in the treaty ports, and whose work is not affected by the influences mentioned.

(To be continued)

THE REFLEX INFLUENCE OF MISSIONS

BY REV. RICHARD W. COPELAND, WEST WEBSTER, N. Y.

One who gives has in view the happiness of the individual, or the setting in motion of the means by which numbers shall be blessed. Law in general is stamped with beneficence, and as "giving" is an act whereby one of the greatest of laws, that of neighborly love, goes into operation, it is appointed that the giver shall enter into unlooked-for good. "A gift turneth itself whithersoever it goeth." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

The reflex influence of missions embraces many particulars. It is proper to invite attention to this, as contributing to the cause of missions is a lofty act, not only in the end to be realized in, but also in the circumstances, inasmuch as the recipient can not know, in this life, the donor, nor the donor the recipient; and because the wisdom of giving to missions is even yet frequently challenged.

1. The support of missions contributes to the expansion of thought and the moral affections. The tendency of human nature shut into itself is to magnify the importance of the local; hence provincialism—and dogmatism, which is a species of provincialism. It is easy even for good men to become absorbed in the petty, to fall into the narrow and the exclusive. It must not be forgotten also that

the Gospel is followed with thrift, and thrift, when practised by a people, may degenerate into commercialism with all that it implies. It is something to be engaged in a work which extends the mental horizon and expands the heart. When Jesus said, "Ye are the light of the world," there is reason to believe He had in view the extension as well as the quality of the influence His people should exert. A casual interest in the work of Christian missions makes one, in a measure, geographer, ethnologist, a student of history, biography, comparative religion. Missionary enterprise is the most comprehensive type of benevolence. The humblest believer that gives according to his ability has a place among philanthropists.

2. Again, we must set down the hopefulness of the Church in no small measure to the account of missions. The commission, "Go, disciple all nations," is stimulating. No one that has felt the touch of Christ's power in salvation can doubt the ultimate and universal triumph of the Cross. But it makes a difference whether the army use pick and spade in measures of defense (worse still, consume precious moments in inaction) or whether there be signs of advance. There are indications that Christendom is in a stage of transition. The first force of the spiritual movement of a century and a half has expended itself. Leaders are asking: "Does the trouble lie in environment or in lack of spiritual receptivity? What new direction shall be given Christian teaching to make it effective?" It means much in such an hour that tidings should reach the Church of the unparalleled success of missionary operations. Any pessimistic note is lost in the swelling cheer which rolls along the line, telling that our comrades at the front on every hand sweep the outworks of heathendom.

3. The reflex influence of missions appears further in augmented evangelism. In planting missions among Franks and Engles, little did the Church of the earlier centuries dream that from these should spring the instruments, first, of the reformation of the Church, and, after that, the restoration of primitive Christianity. Luther and Wesley are representative of the returns which missions make. Wesley, in a peculiar sense, was the product of missions. In grace as in nature, men look to the scion for the renewal of the species. Are the conditions which surround evangelism in new fields favorable to directness and simplicity? May a type of life be looked for in consequence that shall be fresh and virile? Then must missions, in every period, contribute elements that make for the renewed power of the Church. As the characteristics of varied races and peoples, whose marvelous history and indigenious development, in some instances, bespeak a strength which awes the younger nations of the West, shall be sanctified and brought into the service of the truth, the returns yielded by missions will more and more appear. Apart from this, none can doubt that the view of the spirit and methods of missions reflected by those called

to superintend or to observe them is profoundly affecting the Church for good.

4. But missions make the Church the further return of a strengthened apologetic.

The fact brought forward by Tertullian that Christianity transformed the hearts and lives of people of every class, is the most impressive argument that can be made for a religious system. Are there, then, races which the Gospel can not reach? Doubtless there are nomadic peoples, bodies also of religious sectaries, that will decline to welcome the Gospel in its purity till the light which shines from a greatly improved environment makes manifest their need. But the question concerns not will, but capacity. Modern missions, with its heroes; modern missions, which has enriched the Church as it has not been enriched since Nero's time, with its roll of martyr dead, proves that there is no human being to whom the Gospel does not bring a message of salvation.

5. But missions yield a return of material blessings. These are expressed in commerce, in growing exports and imports, in multiplied ships and factories, in comforts for the home and revenues for the State.

Missions awaken new tastes and susceptibilities—the harbinger of progress and civilization. In the place of desultory exchange calculated to enrich a handful of venturesome and often unscrupulous men, it plants intelligent and stable markets. Lord Lawrence, when Governor-General of India, said: “I believe, notwithstanding all the English people have done to benefit India, the missionaries have done more than all other agencies combined.” Long ago the London *Times* said of missions in South Africa: “We owe to missions that South Africa has been opened up.” The cost of planting missions in the Pacific Island groups has been repaid manifold in profits of commerce and revenue. And this is but the faint beginning of demonstration on a scale unprecedented, that “the liberal soul shall be made fat,” and “whoso watereth others shall himself also be watered.”

6. The contribution made to the world's peace can not be overlooked. He is the friend of peace who follows after truth and charity. Enduring peace is not to be looked for in a compact with those that, in concept or practise, dwarf humanity's powers and worth, or who can subordinate justice to expediency. The few also can not give lasting peace, for the few may sleep over a volcano. Peace is to be looked for in the affiliation of peoples penetrated by that regard for humanity and justice which a general acceptance of the Gospel inspires. More and more clearly the rights, liberties, good of men stand in the foreground of international complications and demand recognition. In these circumstances they and they only will be fully agreed that are prepared to pursue high ideals—Christian ideals. May it not be affirmed that in the growing accord of America and England

we catch the vision of peace right-minded and satisfying because grounded in moral considerations? Shall we leave those less favored than we to themselves, to do themselves and others incalculable harm? Rather be it the work of Christian missions to plant in every land a God-fearing constituency that shall cherish in their heart of hearts a regard for peace founded in justice and the ties of human brotherhood. How ample already the recompense of the undertaking! But the larger inheritance made possible by the wisdom of the Church liberality is reserved to coming generations.

7. There remains to be noticed the final particular in the reflex influence of missions, the contribution to Christian unity.

If freedom of conscience, moral sincerity in judgment and action, fellowship, and high efficiency in endeavor make necessary varied branches in the Church, perish the thought of organic union. But who does not see that envy often springs where joy and mutual gratulation should reign? Who does not question at times if unnecessary barriers are not set to spiritual and social ministries? Who will not lament when ardor is weighed in the nicely graduated scale of policy, or that a handful fling themselves against ramparts which only the united forces of good can carry? Who will not grieve to be exposed to the chill of religious superciliousness or bigotry? The mission church, in cordiality, in fraternization, and in helpfulness, is nearer the realization of the Savior's thought and prayer for His people. At home Christ's servants magnify points of difference, abroad points of agreement. The missionary's situation compels him to test things by the standard of utility. Tradition loses its hold. He looks only to discover the most appropriate point on which the new-found life of Christ shall articulate itself.

Among the eloquent utterances which marked the opening of the Ecumenical Missionary Conference of 1900 was this of Mayor Low:

I sometimes think that the Light that lighteth every man that cometh into the world is like the white light of the sun by which we live. It is possible by the use of the spectrum to take that white light of the sun and to break it up into its constituent parts. I think sometimes that the divisions of Christendom have this relation to each other. There is an apparatus which takes these colored rays and reunites them in a single beam of white light. That, it seems to me, is the great service missionary endeavor may do for the Christian churches.

If the mission church of to-day shall pioneer the "divisions of Christendom" to the large and wealthy place of mutual drawing love and helpfulness next to the work of redemption of men, it will have made the highest earthly return for the benefactions of the friends of world-wide evangelism.

WORK AMONG RUSSIAN PRISONERS IN JAPAN*

BY MISS E. M. S. HUHOLD, OSAKA, JAPAN
Missionary of the Church Missionary Society

When the prisoners were brought over from Port Arthur, Germans, Jews, Greek Church Russians, Roman Catholic Russians, and Poles were all mixed up, but as soon as they were settled down a little in the barracks, on their asking the Japanese, the people of the same religion and nationality were put into rooms together. So on my first visit, when they heard me asking in the rooms to which religion they belonged, from one room they called out to me: "We are all Lutherans here." Then they told me how thankful they were that they had been thus put alone together, and added: "For now we are able to pray again; it was nearly impossible to do it before, as it was too noisy." They all seemed delighted that I visited them.

At present twenty thousand prisoners are put up in four squares of barracks at Hamadera, a place at the seaside, one hour by train from Osaka. Among these are perhaps one thousand German-speaking people, for all the Jews also speak German. I try to visit each place once a week. As soon as they arrived the Roman Catholic priests in Osaka brought them pictures, candles, etc.—in short, all the requisites for service in a Roman Catholic chapel. They put these things up in a room given to them by the Japanese for it, and there they have their regular service. The Roman Catholic priests can not talk to them, as they only know French and Japanese, which the prisoners, of course, do not know. From the Greek cathedral in Tokyo they immediately sent a Japanese priest to hold regular services for them, and a special little wooden chapel was built in each square in which to put the *eikon*, and for the priest to stand in to pray and preach to the kneeling people outside. The Jews do what they can for themselves, so they built brick stoves, where they baked their unleavened bread for Easter. If I were not German nothing could be done for the Protestants among the prisoners, for there is not one among the missionaries here who knows Russian or enough German to be able to speak to them. It is good for the Japanese to see that we from our side do a little for them. The missionaries in Osaka have contributed an organ for the work, and the Methodist Publishing House in Tokyo printed, very cheaply, five hundred booklets with twenty-seven choice German hymns.

I can not describe how surprised they were when they saw me first and understood that I was German and was going to speak to them. They assembled in the doctor's dispensary, which is the largest room in the barracks. At first I had to apologize that I, a woman, was going to give them a Bible lesson, for such a thing is as yet done neither in Germany nor in Russia, and none of them had ever heard a woman speak before. There are four different places to which I go, and taking the attendance of all four places, I speak every week to about four hundred men, of whom one-third or more are Jews. Because they hear so little, I tell them before the Bible lesson a little true story; for instance, the next time I shall tell them a little about the life of Gobat, Bishop of Jerusalem. After that we have a Bible lesson. As there were so many Jews, I told them that we would talk first about the life of Abraham, but after-

* Condensed from the *Church Missionary Intelligencer*, August, 1905.

ward they must also listen to the life of Christ, to which they agreed. No one could wish for better listeners than these people, Jews and all. And their interest seems still to be increasing as soon as we begin the Bible lesson. Nothing takes off their attention, not even the fearful groans and screams of a poor victim who just happens to have a tooth pulled out in the same room by a young Japanese doctor. We end with singing some hymns. Words can not express how grateful they are, and how they thank me each time when I say "good-by" to them.

I must tell you about the really wonderful communion service which we had on Friday in Easter week. I began this work a few weeks before Lent, and after we entered Lent three of them asked me if it was not possible for them to get the Holy Communion in this Lent time, as they had such a strong desire for it. I asked in every square of barracks for the names of those who wished to partake of it, and three hundred gave their names. Many preparations were needed for it, and it took several weeks, especially as for every foreigner a special permission has to be got from the Minister of War in Tokyo to be allowed to enter the barracks. The Japanese gave us a beautiful large room, built for a hospital for the prisoners, but not yet inhabited, so that we were there really quite by ourselves, without any Russian spectators at the windows to mock at them for having the Holy Communion without candles and pictures. When the hour came they were all brought there by one Japanese guard for each troop. They had taken pains to make themselves as clean and respectable as possible. Then we had a most wonderful, solemn service in German. Mr. Tyng, of the American Episcopal Church, read a sermon from a book of printed sermons which I happened to have, and we had our real German communion hymns. I had translated the communion service out of the Prayer-book, and used, as much as possible, the proper words out of the German communion service to make it a little familiar to them. What rejoiced me more than anything was the thought that all these, tho the spiritual lives of some of them may not be very deep, were earnest and true believers in Jesus Christ, for as soon as a German begins to doubt, he would no more receive the Holy Communion. Five nationalities were represented there, all Christians, and all on duty in this service—Mr. Tyng, an American; Mr. Rawlings, English; myself, German; the Japanese guard, also a Christian, and the Russian prisoners receiving the Holy Communion. After the service they were immediately conducted back to their different places, and we went home rejoicing and full of thankfulness toward God, Who had permitted us also to minister to our brethren of the same household of faith in a heathen land.

I need not tell you that it is a special pleasure to me to speak of Christ to so many Jews. It is only quite lately that I went to the hospital where the wounded prisoners are. There were about thirty German-speaking people, and twenty-eight of them were Jews.

This work among the prisoners has also opened some work for me among the Japanese officers and soldiers in the barracks. When I arrive at the barracks I go straight to the officers' room, where I wait until the prisoners are called together. In the officers' room of each square are four or five young officers who have been wounded in the war and are now deputed to manage the prisoners. They really do the work, but in order to give more air to the thing in each place quite an old officer is put at the head of the office, and they have to ask him for every-

thing. Most of these older officers have never heard enough of Christianity to really understand what it is, but they are very willing to hear, especially as some of them are *very* sad, having lost their sons in the war. These are so thankful for a little sympathy, and so attentive when I tell them of the Bible. One old officer said to me: "We are five officers here, and I will call them all together the next time so that you can talk to us." The younger officers heard of Christianity while they were in hospital in Osaka. They seem to be much interested in the wonderful things which are spread out before them in the Bible. At first one officer who understood a little German was always at my side during the meeting for the prisoners. Now they leave me generally quite alone with them. But this officer was so struck with the attention and solemnity with which they listened, that he said to me: "When I was a boy I heard much and even believed once, but I lost all that faith many years ago; now, however, seeing this, I want to believe again and wish to be able to become a Christian. I have many questions. May I come to see you at your house in Osaka the next time I have a day off duty?"

One day some of the officers asked me why we did not cross ourselves like the people of the Greek Church. This caused me to take to them the next time a series of pictures which I have about the Reformation, and to explain to them all about the Reformation, in which they were very much interested, and I was so glad to be able to explain to them a little the differences between the Roman Church, the Greek Church, and the Protestant Church, and how it all came about; for having now the services of these different churches every day, before their eyes, they naturally think about it and wonder at it.

But this work among the prisoners opened up work not only among the Japanese officers and soldiers, but also among the Japanese interpreters, of whom, perhaps, six are kept in each square, and the Japanese doctors who are kept to look after the health of the prisoners. And, of course, traveling so often by train, I meet all sorts of people to whom I can talk about Christ, and who invite me to come to see them. All the German-speaking prisoners asked me for Bibles, and one asked me for a German hymn-book. I had also many German books which, through a mistake, were sent to me long ago, but which were not suitable for the Japanese. I had wondered often before what I should do with them, and I was often on the point of tearing them up, but each time I thought again that it was a pity to tear up such good books, and so I left them. The prisoners were only too delighted to get them. I got from the Bible Society a grant of forty Bibles for the prisoners, all that they had in stock; but as these were so few among so many people, they had to draw lots for them. The morning I took the Bibles to them I had not been able to make the lots at home, so I took the paper for the lots with me and began making lots in the train. My fellow-travelers asked me what I was doing. I told them, and asked them to help me; and immediately nine people, men and women, helped me. So the heathen made lots for the Christians, that the Christians might be able that day to draw lots for Bibles.

I am very thankful that I am able to postpone my furlough for a year, and so can continue this work a while longer.

THE REVIVAL AT CHERRAPUNJI, ASSAM *

BY REV. J. PENGWERN JONES, OF SYLHET

From the time I left the plains and began to come in contact with Khassias as I ascended the hill, I watched for the first signs of the revival. About three miles below Cherrapunji I saw a crowd of young men who were speaking very loudly. Here, I thought, is a party of men moved by the Spirit; but when I went near I found they were only excited over a game of cards. I then imagined that the revival had not reached so far; but, having gone a few yards farther, I heard some singing, and found a girl about fourteen or fifteen years of age sweetly singing a hymn about heaven. She took no notice of me, tho I passed very near her; presently four or five others joined her, and all sang together, waving their hands and moving about most gracefully. They looked intensely earnest and happy.

Soon after I reached Cherra (on the 28th of June) the bell rang for service, and almost immediately singing was heard in the chapel, and by the time I went in when the second bell had been rung, the singing was going on in full swing. We were in the service until after eleven o'clock, but the hours passed so quickly and pleasantly that I forgot everything, even the fatigue of the journey. The first impression I had—and it seized me even before I took my seat—was that it was a congregation of people thoroughly happy and full of joy. The singing went on for some time after we had entered; then the missionary called a young man to read a portion of the Word of God and to lead in prayer. There was nothing remarkable about this part of the service, tho there was a tone of earnestness, especially in the prayer, and the same could be said about all those who engaged in prayer that night. The following day, when some persons were praying, I felt that I was lifted up to heaven; tho I could not understand the language, I felt that the people were speaking face to face with God, and that on my behalf. When I heard the words "Sylhet," "Bengal," and "all India," a thrill of joy passed through me like an electric shock. One young man had only been filled with the Spirit the night before. He had come in that day from one of the villages, and had been suddenly seized by the Spirit and become partly unconscious. His face attracted my attention at the first meeting on Wednesday, and his prayer gave me a mixed feeling of terror and joy.

The revival began in Cherrapunji in March. At first it was manifested in penitential weeping and sobbing, the whole congregation in tears, confessing their sin, agonizing in prayer for mercy, pleading for salvation, etc. This went on for weeks; then came a time of trial, and the faith of many were put to the test, but they came out as victors. Then the prayers became more fervent, and a deep longing for another wave of blessing came over the people, and just three months after the first pentecostal shower a second flood of blessing came, this time as a fullness of joy, and this has taken possession of all classes. There are two outlets for this joy, or, rather, it is manifested in two ways: by singing, and by the changed faces of the Christians. *Such singing!* It is doubtful whether such singing can be heard anywhere outside Wales, if even in Wales itself. The people sing not only with their voices, but with all their bodies; and why should not men praise God with their hands and

* From the *Christian Patriot*, Madras, July 15, 1905.

their feet as well as with their tongues? After attending a service in Cherrapunji, one can understand why men should say at Pentecost that the apostles were full of wine. That would be the first impression at Cherrapunji, but only for a moment. Just look at the faces! Are they the faces of drunkards? Their bodies sway to and fro. But look at their hands lifted up toward heaven; they are surely receiving some invisible gifts from God. What is that fire in the eye, that intense earnestness in the face? Even when they dance there is joy in every step, in every movement—no, no, it can not be drunkenness! What is it, then? Is it excitement? There is excitement, but it must have some cause, and the cause must be very powerful and holy to create such a change in the very features of the people. Can it be anything else but the Holy Spirit of an Omnipotent God?

If I give my impression of the services further, I would say that the intense joy has been caused by a sense of victory over sin. The day reminded me of a day of rejoicing after a great and decisive victory in war. Whenever they came across a line in a hymn, where Satan or sin is spoken of as affected, the people became delirious with joy, and they repeated the line or lines scores of times. The same can be said of the cross; whenever they went to Calvary, they seemed determined to stay there; they would not leave the place. Hundreds of times they would repeat any lines about the death of Christ. The doctrines of the cross must have been written indelibly on their hearts.

I have already referred to the changed features in many of the people. I sometimes asked myself the questions, "Are they human beings?" "Are they in the flesh?" There was a spirituality about them that I shall never forget.

I was also greatly impressed by the way the missionaries have allowed the Spirit of God to lead them. All the missionaries would have condemned this frenzied joy a year ago. If God had consulted them as to the form the revival should take, not one would have suggested the form it has taken, and I believe they would have voted against it. Dancing in the house of God? The idea would have been repugnant; but the Holy Spirit came, and took His own way of working. He gently led the missionaries and the good old Puritan deacons, and, almost unknown to themselves, they begin to enjoy the wild, exciting scenes as much as the young people do. There was a visible willingness to follow the lead of the Spirit, and I feel certain that they will be guided again by the same Spirit to lead the people to still higher joys. When the Spirit is poured on all India, may we, as missionaries in other parts, be similarly led to accept the Holy Spirit in whatever form He appears.

The revival in this present form can not last, nor is it necessary that it should do so. But the effect of it will never be effaced—*never*. It will be a glorious handle with which God and man can lay hold of men, who have felt the power, to bring them again to the path of righteousness, when they are inclined to go astray. To many it will be a power that will grow stronger every day as they get nearer the homeland, but to some who have rejected the Spirit's power the consequences will be terrible.

I witnessed the return of an old prodigal who had left his Father's house over thirty years ago. I heard of another old man who was received into the Church in one of the villages near. When the elders began to question him, he asked permission to pray before answering, and he prayed so powerfully that no one wanted any answers afterward.

May this revival spread throughout all India. There never has been such praying for India, and never such hungering and thirsting for the Spirit in India as there is to-day! The people in the Khassia Hills are praying for all India. When a telegram was received at one of the services of a revival in South Arcot (Madras), the joy of the Khassias was unbounded; they felt that God was answering their prayers.

EDITORIALS

PEACE BETWEEN RUSSIA AND JAPAN

August 29, 1905, will stand as one of the great pivotal days of modern history. On that day the agreement for peace was reached at Portsmouth, N. H., the negotiation for an armistice between the contending armies of Japan and Russia was recommended by both parties to their respective emperors, and the basis of a treaty of peace was laid. As is already known, Russia agrees to the following terms:

1. To recognize Japanese preponderating influence in Korea.
2. To respect the administrative entity of Manchuria.
3. To limit her policing her Manchurian railway.
4. To surrender to Japan the Chinese Eastern Railway from Kwan-cheng-tze Pass to Port Arthur.
5. To acknowledge Japan's title to Port Arthur and Dalny.
6. To acknowledge Japan's title to Saghalien south of the 50th parallel of latitude.

Japan agrees:

1. To ratify Russia's lease of railway across Manchuria to Vladivostok.
2. To waive all claim to money indemnity.

Both nations agree:

1. To evacuate Manchuria (Japan first establishing order).
2. To uphold in Manchuria the open-door policy.
3. To reimburse each other for care of imprisoned soldiers, sailors, and citizens.
4. Not to fortify Saghalien or the Korean frontier.

Japan has thus reaped the fruits of her long and costly conflict in the recognition of China's administrative entity, and her own preponderating influence in Korea, the evacuation of Manchuria, and the half possession of Saghalien; the possession of the Chinese Eastern Railway of Port Arthur and Dalny, with the fishing concessions on the Siberian coast. But the cost of the war Japan assumes for herself. M. Witte, in some sense, has achieved a *diplomatic* victory, but Japan seems to us to have achieved a mightier moral victory. The names of this Peace Commission, Count Witte, Baron Rosen, Baron Kamura, and Minister Takahira, with that of President Roosevelt, must go down to history crowned with distinction. Now it behooves us all to pray that the outcome may be a permanent and substantial peace for the glory of God, and the progress of that Kingdom whose Sovereign Head is the Prince of Peace.

Russia has been greatly humiliated, but we hope will be eventually benefited. Every great contest on land and sea Japan has won, among them two of the greatest battles of history, a siege on land and a naval engagement that leave almost all historic conflicts to take a second rank. In ships alone Russia has lost sixty-eight war vessels worth \$150,000,000. The total cost of the war has been in killed and wounded—to Russia, 200,000, and to Japan, 150,000. In money Russia has spent \$1,045,000,000 and Japan \$600,000,000. What a contrast to the insignificant amount spent in the conquest of the world for Christ!

President Roosevelt may well say: "I regard my work for peace, from the standpoint of humanity and civilization, as important as that in which any President of the United States ever was engaged."

The most vital issue of this Peace Conference will, we hope, prove to be a *new era of arbitration*, displacing thousands of years of *war*. What a day for the human race if the Palace of Peace at the Hague might henceforth be the court of the world where, not as contending foes, but as brothers adjusting differences on a basis of equity and amity, the representatives of the nations should meet face to face!

POSSIBLE RESULTS OF PEACE

We can now neither expatiate on the meaning, nor prophesy the results of the peace between Japan and Russia. We would comment, however, upon one or two aspects of the agreement, besides the general relief and satisfaction which the end of a terrible war has afforded.

The negotiations before the agreement singularly emphasized the despicable character of that conception of "national" honor and dignity which identifies it with the prerogative of a ruler to do what he likes, regardless of other interests than his own, and in the spirit of the hoodlum who roars at the avenging police: "I guess I'll do as I — please!" Had not President Roosevelt intervened, the Manchurian fields would have been sown with dead again by the ten thousand in order to stave off confession that a man of imperious will can be restrained.

The action of Japan in sacrificing her just demand for indemnity rather than to sacrifice peace will add more to her influence in the world than would a victory of sweeping decisiveness on the battle-field. Our world is beginning to learn its lesson. Moral courage and moral power are beginning to rank higher than physical. The Mikado is said to have made his concession "in response to the dictates of humanity and in the interest of civilization." It takes nothing from the greatness of his act that the alternative was war barren of advantage and even of the brutal satisfaction of crushing an enemy.

Japan's concession where resentment would counsel her to prolong the war was the course which the law of Christ demands. Perhaps it is a case where the Master might say: "He that is not against us is with us." At all events, it is a distinct gain to the cause of the Kingdom of Jesus Christ when a nation for any reason, however selfish, chooses to stand on principles that agree with Christ's definitions of right. Such a choice tends to justify before all men the claim that Godliness is profitable in all things. In this indirect way, and perhaps in spite of herself, Japan has so far aided the teachings of Jesus Christ to find a place in the minds of thoughtful ones among her own people. The manner of the war's termination, as well as many of its phases, have served to prepare the way of Christian missionaries among the Japanese. It is for the Christian Church everywhere to realize and use its opportunities in the land of the Rising Sun.

THE CHURCH AND ITS MISSIONARY SOCIETIES

The various forms in which the life of the Christian Church expresses itself are reflected in the missionary organizations through which it carries on its advanced movements.

When the Church life is highly organized the missionary society is closely correlated with it. When the form of organization is simpler, the mission board stands more apart in its responsibility, so that we can even hear it spoken of as being amenable to different considerations than the Church, as in its responsibility for the receipt of moneys, etc.

It is not our purpose here to discuss these various forms of organization, differing from the extreme on the one hand, of societies of propagandism organized within the Church, and only partially in touch with its life as the orders of Romanism, to such a conception on the other hand as that of the Methodist Episcopal Church, which considers every member of the Church a member of its missionary society, and the governing

body of the Church as the sole authority in creating plans of missionary advancement. The great foreign mission boards of Congregationalism and Presbyterianism in this country occupy a middle ground between these extremes—the one more loosely and the other more completely articulated with the Church idea. Each form evidently has its occasion in a spiritual reason, and conforms to some historic condition.

What we are after is to raise the question as to essentials. What is really the vital end to be reached through the missionary organization? Is it not the enlistment of the entire force of the whole Church in the great campaign?

The very laws of the human mind, as revealed in Church life, show that the same form is not universally desirable. The independent churches will work more enthusiastically in some Board which runs without much ecclesiastical machinery. The stronger ecclesiasticism will bring its missionary activities into organic relation to its governing body.

But all seek the same end: the identification of every believer with the work of missions. All these new movements reveal this. Field secretaries, forward movements, open-door emergency commissions, apportionments to dioceses—all aim at getting hold of every individual Christian in any way associated with the Church and training him to be a missionary worker. The old idea of the missionary society as a band of volunteer Christians, interested in missions, has passed, or is rapidly passing, and the new idea is to the front: that every disciple of Jesus Christ must immediately, as a disciplined regular, take his place in the missionary ranks.

This makes changes. The American Board of Commissioners for Foreign Missions now holds its meetings in connection with the National Council of Congregational Churches. The Baptist Missionary Societies are, if we are rightly informed, to meet together, North and South, and give expression to the new spirit of fellowship which is bringing these bodies together. The General Convention of the Protestant Episcopal Church has brought its missionary activities into organic relation to its House of Bishops and its House of Deputies. The Church and the missionary society is coming to be recognized as organically one. And this we hail. The time should soon be near when to belong to the Church would necessarily involve membership and activity in some missionary society and *vice versa*. We believe this will lead to closer organization, and some time to such a concert as will see all our forces moving as one against the fortresses of unbelief as the allied nations moved toward Peking for the rescue of the beleaguered legations.

RELIGIOUS ENTHUSIASM

There is a disposition to cry down all enthusiasm as “excitement” and “emotionalism.” The days of the “Scribes and Pharisees” are not past, who ridiculed the outbursts of hosannas at Christ’s triumphal entry, and sneered at the enthusiasm of the multitude, and declared that He was mad, and the “whole world was gone after Him”—mad like Him.

For ourselves, nothing do we fear more than *stagnation*. Give us a little excitement—anything but the rigidity of death—the frigidity of dead formalism. Mr. Spurgeon used to say: “Men do not find fault with the bedlam of the Bourse or stock exchange; but when men are stirred mightily, not about money making, but soul saving, there is immediately

an outcry about unwholesome excitement." Rowland Hill saw the earth cave in upon some workmen, and cried aloud, so that his voice was heard a mile off; and yet, as he said, if he lifted his voice in the pulpit to appeal for buried souls, he was accused of "excessive enthusiasm"! Men cry out in danger or in delight—in crises of joy or sorrow, fear or triumph; yet what are all crises in temporal things in comparison with emergencies of eternal destiny! Let not the Church of God degenerate into a House of Lords, where the least shade of enthusiasm, the glow of emotion, is deemed a blemish. It is hard to be fashionably calm when souls are perishing. Even our Lord was deeply moved in presence of the multitudes that were harried, as by wolves, and scattered like shepherdless sheep at the mercy of any unprincipled demagog or false teacher. In matters of such vital importance, there is a calmness which is unnatural and unspiritual—the calmness not of faith and trust and obedience, but of petrification—past feeling.

FRED. S. ARNOT AND HIS NEW SPHERE OF WORK

By the death of Mr. James Wright in January last the sole directorship of the work founded by George Müller at Bristol, England, devolved upon Mr. Wright's faithful coworker and yokefellow, Mr. George Fred. Bergin. After much prayer Mr. Bergin was led to invite Mr. Fred. S. Arnot, so well known in connection with the Garenganze Mission in Africa, of which he was the founder, to become his associate in the work at Bristol. At the time of the invitation Mr. Arnot was in Africa visiting the stations which were the outgrowth of the Garenganze work, advising with the missionaries, and instructing and edifying the native churches. He gave some weeks to the calm consideration of this new call, and cabled his acceptance, much to the delight of all concerned.

One prominent motive influencing the mind of this devoted missionary is the hope that all the knowledge and experience he has gained in the mission field may be useful in his new sphere in diffusing missionary information and infusing a missionary spirit among the two thousand orphans clustered at Ashley Down. Moreover, the work of the Scriptural Knowledge Institution, of which the orphan work is but one branch, has extensive ramifications abroad. The annual report, published in July last, shows eight day-schools and nine home Sunday-schools, with a total of 1,009 children sustained by the funds of this institution, also four Italian schools in Piedmont. Beside these, extensive Bible circulation is carried on. Since 1834 considerably over 2,000,000 copies of the Word of God, in whole or part, have thus been put into circulation in various languages, involving a total amount spent of a quarter of a million dollars.

Besides this, books and tracts to the value of another quarter of a million dollars have been circulated in at least seven tongues, and during this past year over 1,700,000 distributed gratuitously.

Beside even these missionary operations, there has been constant aid given directly to missionaries, about \$1,500,000 being given from the beginning. During the year reported 187 such laborers in various parts of the mission field have been aided.

It will be seen that Mr. Arnot is thus becoming a co-director of an extensive *missionary* institution. Most people identify Mr. Müller with a large orphan work, but know little of these widespread operations of a missionary character, teaching, preaching, and distributing the inspired Word and religious reading. Mr. Arnot is virtually assuming directorship of an organization which quietly reaches to the ends of the earth. We bid him God-speed, and trust that our readers who are wont to devote money to missionary work will not forget an institution which is one of the most efficient of all the established methods of modern missions, and has been at work for seventy years making no appeal for aid except to God.

FOR THE MISSIONARY LIBRARY

CHRISTUS LIBERATOR: An Outline Study of Africa. By Ella C. Parsons, M.A. With an Introduction by Sir Harry H. Johnston, K.C.B. (Maps, pictures, and outlines for class leaders, additional.) 12mo. 309 pp. 50 cents, *net*. The Macmillan Co. 1905.

By the publication of "Christus Liberator," the Central Committee on the United Study of Missions gives to its constituency the fifth volume of the United Study Courses. These courses are intended primarily for the systematic study of missions in the local organizations of the Women's Missionary Society.

As stated by the subtitle, this book is an outline study of Africa. It is written from the geographical point of view, and includes in its six chapters a compendium of facts concerning the development of the various subdivisions of the Dark Continent. The Introduction by Sir Harry H. Johnston, "Upon the Geography, Races, and History of Africa," is as up to date, as scientific, and as accurate as one may find anywhere. The changes of a century, or, rather, the changes of the decades, on the face of the map of Africa are of great significance, even to the student of missions. The fifty pages of introduction do not have a missionary flavor. Mr. Johnston has deigned to say that "Christian propaganda — at any rate, since the early part of the nineteenth century — has left no bad aftertaste."

In the body of the book there is given an encyclopedic account of missions in Africa. The subdivisions are geographical. The "present missionary situation," with as much of the past as is needed to make a background for the description, is given for all the political divisions of the continent. For instance, if Angola in West Central Africa is in question, there may be found in the chapter on the Kongo

State and Central Africa an array of facts on the political history, the people, the policies of the Portuguese government, and a concise history of missionary endeavors in Angola. The whole of the missionary situation in Angola is within range.

This arrangement of the book, especially since its material is interesting, is the strong feature of the work. On the other hand, if the subject of African missions is approached from a point of view other than the geographical, the result is not so gratifying. If the reader is interested in the native pagan African, or his religion, or his domestic life, or any one of many other kindred themes, the knowledge gained from "Christus Liberator" would indeed be disjointed.

For an advanced study, and for all sorts of reference work on Africa and African missions, "Christus Liberator" will be welcomed by its large and appreciative constituency.

A THOUSAND MILES IN THE HEART OF AFRICA. By J. Du Piessis. Maps and illustrations. 12mo, 176 pp. 3s. 6d. Oliphant, Anderson and Ferrier, Edinburgh. 1905.

Here is a wide-awake record of a visit to the mission field of the Boer Church in Central Africa. The work is little known in America, and there are even those who say, without fear of contradiction, that the Boer Church does not believe in evangelizing the Africans. This book is not only an interesting narrative, but a worthy contribution to missionary literature. The author has given us information as to Dutch Reformed missions that was heretofore inaccessible to those who do not read Dutch. The journey described began at Cape Town, and proceeded to Chinde, and thence by river steamer, *machila*,

donkey, and on foot up the Zambezi and into the heart of British Central Africa. The narrative is entertaining, and the pictures of mission life make the work vividly stand out in the mind of the reader.

DOWN ON THE HILLS OF T'ANG. By H. P. Beach. (Second Edition.) 12mo, 209 pp. Map. \$1.00. Student Volunteer Movement, New York. 1905.

We welcome a revised edition of the best mission study book on China. It is the most complete, condensed, readable, accurate, and useable text-book on the subject. The new edition is brought up to date and corrected. A large amount of new material, including a pronouncing vocabulary, have also been added. The new map shows the railroads open and projected, as well as the principal towns and mission stations. The book will answer a thousand and one questions, and serve many purposes in editorial offices, studies, and missionary societies.

THE LAND OF SINIM. An Illustrated Report of the China Inland Mission. 12mo, 190 pp. 1s., net. C. I. M., London. 1905.

The yearly reports of missionary societies might be made fascinating contributions to missionary literature, instead of interesting facts buried in dull, dry records and unimportant details. This report is an approach toward the idea. It is one that people will read, and by which they will be impressed. One page, for instance, shows that China covers as much territory as Sweden, Norway, England, Wales, Scotland, Ireland, Austria, Greece, Portugal, Korea, Madagascar, New Zealand, Bulgaria, Italy, New York, Nebraska, and Victoria (Australia). The population is three times that of the whole western hemisphere.

THE RELIGIOUS QUESTION IN FRANCE. Pamphlet by C. A. Salmond, D.D. 6d., net. Mackiven & Wallace, Edinburgh. 1905.

Dr. Salmond gives a careful review of the religious situation in

France, including a history of Protestantism since the Reformation, and the political, priestly, and popular movement away from Rome. It is a clear-cut statement that will enlighten the reader on this intricate question. The outlook has its dark possibilities in atheism and irreligion, but on the whole Dr. Salmond takes a hopeful view of the situation in view of the independence, and at the same time union, of spiritual forces.

TWELFTH CONFERENCE OF FOREIGN MISSION BOARDS. United States and Canada. 1905. Pamphlet.

The papers and discussions contained in this report are of importance to the whole of the missionary problem. The topics include the Young Peoples' Movement, Missionary Exhibits, Religious Condition of English-speaking Communities in Foreign Ports, Missionary Magazines, Dealing with Candidates, etc. They open up many points of missionary policy and perplexity in a lucid and authoritative way.

NEW BOOKS

YOUNG JAPAN. By James A. Scherer. 12mo. \$1.50. J. B. Lippincott, Philadelphia. 1905.

ALL ABOUT JAPAN. By Belle M. Brain. 12mo. 75 cents, net. Fleming H. Revell Co. 1905.

THE CHRISTIAN MOVEMENT IN JAPAN. Third Issue. 10 cents. Methodist Publishing House, Tokyo. 1905.

THE HISTORY OF KOREA. By Homer B. Hulbert. 2 vols. Illustrated. 12mo, 800 pp. \$5.00, net. Korea Review, Seoul. 1905.

SAINTS AND SAVAGES. Five Years in the New Hebrides. By Robert Lamb. 6s. William Blackwood & Sons, Edinburgh. 1905

THE FALL OF TORNGAK; OR, THE MORAVIAN MISSION ON THE LABRADOR COAST. 2s. 6d. S. W. Partridge & Co., London, E. C. 1905.

THE ASCENDING CROSS. Some Results of Missions in Bible Lands. By W. A. Essery. 3s. 6d. Religious Tract Society, London. 1905.

FIVE YEARS IN A PERSIAN TOWN. By Napier Malcolm. Map and illustrations. 8vo, 272 pp. 4s. John Murray, London. 1905.

THE LORD'S PRAYER IN 500 LANGUAGES. 10s. 6d. Gilbert & Rivington, London. 1905.

IN MEMORIAM—J. HUDSON TAYLOR. Portraits. 12mo, 99 pp. 1s. 6d. China Inland Mission, London. 1905.

The Missionary Magazines *

Every instance where a local church in a mission field is evangelizing its neighborhood has a meaning of far greater weight than the single case can possess. It is with this belief that we consider particularly important an article in the *Mission Field* (S. P. G.) describing the work of "The Telugu Evangelistic Band." It is an itinerant group of preachers under foreign supervision which is doing a good work in South India. A very different picture of India is found in the *Foreign Field* (Wesleyan) in an article entitled "On the Banks of Ganga," which shows the most sacred things of the holy city of Benares.

The daily press aroused much interest some time ago in the work of a Roman Catholic missionary for lepers in the Hawaiian Islands. Few realize how many Protestant missionaries give their lives to caring for lepers. *India's Women and China's Daughters* has two interesting articles on the work of English women for lepers in China. Other papers on China are found in the *Spirit of Missions* for August ("The Remarkable Developments at Chang-sha"), and in *The Missionary* (Presbyterian, South). In the latter the articles on "Medical Missions in China," and especially "A Year's Work at the Tsingkiang-pu Hospital," by Dr. James B. Woods, shows why medical missions win people to notice, study, and accept Christianity. The reason is that the Christian physician has an opportunity to make a visible and Christlike sacrifice in order to save wretched creatures from death. Another interesting article relating to China is a biographical sketch in the *Missionary Herald* (A. B. C. F. M.) of

the late Rev. Ling Nih Sing, of Foochow. It shows the strength and devotion which may be developed in a Chinese convert, and is an effective answer to flippant criticisms of missions in China.

Another telling sketch of a devoted Christian character wrought out of pagan stock, this time in Japan, is the article in the *Assembly Herald* on "Motonaga Okuda."

Japan bulks largely in the missionary magazines. An awe-inspiring change is coming over the thought habits of many Japanese. Men who have been materialists seem to feel after God with real longing to find Him. In the *Assembly Herald*, Mrs. MacNair's article, "Japanese Soldiers and the Gospel," and Rev. J. G. Dunlop's "Christian Work for Japanese Soldiers in Manchuria," are full of evidence of this. In *Woman's Work for Woman*, "Good Signs in War Time," has further illustrations of the same change. Mrs. Winn's article, "The Japanese As They Are," is a corrective of those who think the victory won as soon as they see a sign of hope. *The Missionary* (Presbyterian, South) also abounds in material from Japan. *The Church Missionary Intelligencer* contains an article by Miss Bosanquet on "Work Among Japanese Soldiers." Another interesting article on Japan is "Kawagoe," in the *Spirit of Missions* for August.

The Missionary Herald and *Life and Light* both have details of the fearful typhoon which destroyed the mission stations and other houses on Ponape and Kusaie, in Micronesia. The article in *Life and Light* by the wife of the Captain of the *Morning Star*, brings us the very howl and horror of the hurricane tangled among its words.

A timely article of the home field in the *Missionary Herald* is "The Whitman Mission." In the Home Mission section of the *Assembly Herald* is a rapid survey by Rev. Mr. Stelzle, of the "Church and Labor" Department of the Presbyterian Home Missionary Society. *The World-Wide Missions*, in "Our Work in Utah," gives a rather depressing view of the work that vainly clamors for means among the Mormons.

* Unless otherwise stated, the European magazines cited are for the month of August, and the American for September.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

John Hay the Samuel B. Capen,
Missionaries' president of the
Friend American Board,
declares in the *Con-*
gregationalist :

While the whole world is voicing its tribute of respect and love for John Hay, there are none more grateful to him than those who have been identified with our foreign missionary interests. It has been a most happy providence in these last few eventful years, when conditions have been so disturbed in Turkey and in China, that there has been at the head of the State Department one who was in full sympathy with all our missionary work, and who used the power of the government in support of the brave men and women who represent us in these lands. At the very time when one of the leaders of the English government spoke of their missionaries as tho they were a trouble, John Hay recognized their splendid worth and service. His letters to the American Board in those troublous times spoke of them as *our* missionaries, identifying the nation with them.

Secretaries to The last annual
Travel in meeting of the
Mission Fields American Board referred to a special committee a recommendation that one or more men be appointed to visit mission fields, counsel with missionaries and native Christians, advise as to extension or restriction of fields of labor, and to report conditions to the Prudential Committee, presenting to it requests from missions and native churches. It was suggested, also, that the person or persons so appointed should spend one-half of their time among the home churches, acquainting them with the conditions and needs of the mission fields.

The deputations recently sent out have already demonstrated the importance and the economy of bringing the missions and the home

office into closer touch with one another.

World-work At the end of fifty
of the years the World
Y. M. C. A. Alliance of Young
Men's Christian As-
sociations is able to report affili-
ated organizations in no less than
50 countries, with a membership of
693,736; paid secretaries to the
number of 2,228; buildings owned
and occupied, 852, and representing
a value of \$170,704,000. The United
States and Canada lead with 373,-
502 members; Great Britain fol-
lows with 127,074; Germany with
108,324, and then a great falling off
occurs to less than 10,000. It ap-
pears, therefore, that this organ-
ized movement of young men for
young men is very largely—indeed,
almost wholly—confined to Teu-
tonic or Anglo-Saxon peoples.

The First Slavic One of the most
Presbyterian unusual commun-
Church in Ohio ion services ever
witnessed in the
Ohio valley, and one rarely seen
this side of the Atlantic Ocean, was
carried out in its unique old-fash-
ioned way amidst devotional sol-
emnity that was felt by all present,
on a recent Sunday morning at the
celebration of the Lord's Supper
following the constituting of the
Slavic Presbyterian Church at
Mingo Junction.

They appeared to be happy to be organized into Christian fellowship in the visible Church with its hal-
lowed associations, it seeming
dearer to them, strangers in a
strange land.—*Assembly Herald*.

Negro August 17-19 the
Business Men seventh annual
in Council meeting of Negro
Business Men was
held in New York City, with ad-
dresses from Booker T. Washing-

ton, Robert C. Ogden, John Wanamaker, and others, and a letter full of wise counsel from President Roosevelt. These were among the themes discussed: "Business Development Among Negroes," "The Negro as a Business Man," "Troubles of a Negro Employer," "The Negro in Domestic Service," etc. Good sense and right feeling appear to have ruled from the beginning to the end of the sessions.

Missionary Work of Southern Presbyterians This branch of the great Presbyterian body sustains 9 missions in 7 countries: Mexico, Brazil, Cuba, China, Japan, Korea, and on the Upper Kongo. The number of missionaries is 193; of native helpers, 199; communicants, 8,537; received last year, 245, with a total of 2,803 under instruction. The native contributions in 1904 amounted to \$15,447.

A Model Indian Community On Annette Island, Alaska, are gathered a remarkable company of red men, with William Duncan as leader and teacher. Their church is the largest in Alaska, and the congregation which worships in it is the largest congregation. They have adopted the following "declaration," which, by way of reminder, is read once a year in their annual meeting in the town hall:

We, the people of Metlakahtla, Alaska, in order to secure to ourselves and posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and our town affairs:

First, to reverence the Sabbath and to refrain from all unnecessary secular work on that day; to attend divine worship; to take the Bible as our rule; to regard all true Christians as our brethren, and to be truthful, honest, and industrious.

Second, to be faithful to the

government and laws of the United States.

Third, to record our votes when called upon for the election of the town council, and promptly to obey all by-laws and orders imposed by the said council.

Fourth, to attend to the education of our children, and keep them at school as regularly as possible.

Revivals in British Columbia The traffic in intoxicating liquors is always directly antagonistic to the proclamation of the Gospel. Disturbances occurred early this year in the heathen villages on the Naas River. Later the leaders were induced by the C. M. S. missionaries to surrender, and confessed their complicity in the riots. Eventually 170 heathens placed themselves under instruction, and before April 1st 100 had been baptized. Archdeacon Collison, of the C. M. S. Mission, writes:

At the after-meeting many of the converts stood up and declared joy at having been enabled to embrace the truth, and their determination to stand fast in the faith. One fine stalwart Indian declared that he had passed through an experience similar to that of the snake, which, when wishing to get rid of its old skin, fixes itself in the fork of a tree, out of which it struggles, leaving its old skin behind it. "Thus," he declared, "the law assisted me to get rid of my old ways, and the Gospel has clothed me with the new covering of the righteousness of Christ."

In the Methodist Mission, conducted by Rev. W. H. Pierce among the Indians of the Upper Skeena River, there has also been an awakening and a crusade against strong drink and heathenism. Bands of converted Indians visit the villages and settlements of the tribes; they have their own "Glory Song," and march through the villages with the Bible in one hand and their snowshoes in the other. So powerful has been the revival, that many are being converted to Christianity,

and in 6 small villages 316 Indians have taken the temperance pledge.

A Pure Gospel Progressing in Mexico

After only a little more than a generation in this neighbor republic, it is encouraging to know that already not far from 25,000 have been gathered into the mission churches, mainly those nurtured by the Presbyterians, North and South, Methodists, North and South, and the American Board. More than 200 missionaries are engaged in the work, with some 600 Mexican men and women in cooperation.

Disaster from Floods in Mexico

Guanajuato, a station of the Methodist mission in Mexico, has recently been overwhelmed by a great flood. Missionaries were mercifully preserved and the buildings were not destroyed, tho in great danger. Dr. Salmans and his wife were saved through a hole in their roof, and others had narrow escapes. There were two Methodist congregations, with 2 Sunday-schools, 2 day schools, and a hospital employing 4 doctors and about 20 nurses. The Good Samaritan Hospital has recently been enlarged, and an electrical plant and water works have been added. More than 2,000 cases were treated in this hospital during the year 1904, many of which called for major surgical operations. May Ann Cox Memorial College for girls, conducted under the auspices of the Woman's Foreign Missionary Society, has an enrollment of 153. There is a training-school class for Bible women and a primary school for boys, with an enrollment of 70 pupils. The preservation of this mission staff and hospital is especially fortunate, in view of the fact that the city hospital is reported to have been so rapidly submerged that the patients were un-

able to escape from the wards. The church, the residence of the missionary, the hospital, and the school were all on the line of the flood, and yet escaped.

Moravian Progress in Nicaragua

At the recent mission conference in Bluefields the situation was declared to be more encouraging than in years. The government now recognizes the mission as a friendly agency, and does not hamper the work as persistently as formerly. Work among the Indians has its distressing features; indifference, sensualism, and lack of conviction of sin abound on all sides, yet the work goes forward slowly. At Cape Gracias especially hard labor is beginning to bear fruit, while from Kukallaya, which formerly had a very bad name, 43 accessions to the membership are reported.

Throughout the Republic there can be no doubt that the near future will bring great changes. Among the "Spaniards," who number nineteen-twentieths of the population, there can be no doubt that *the door is open for the Gospel as never before*. In their revolt from Rome, however, many are turning to infidelity. There is urgent need of more evangelical work among the Nicaraguans, for whom there are only 2 missionaries, stationed at Managua.

A Romanist Perversion of the Gospel

As an illustration of how far Rome, when left to itself, can wander from the pure teaching, the following is worthy of especial notice:

Two young English missionaries have leased an abandoned Jesuit monastery in Cuzco, Peru, some of whose walls were once part of an Inca temple. They photographed this inscription that stood over the door: "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest."

EUROPE

A Clarion Call to British Baptists Like so many similar bodies, the Baptist Missionary Society (the oldest, as well as the one which Cary organized, and which sent him to India) is in straits for money and almost *in extremis*. So serious is the situation, with candidates offering themselves, but a depleted treasury, that at a recent meeting the committee resolved: "That a circular be prepared and sent to every church and association, directing attention to the two-fold problem—an annual deficit of at least £10,000, and the offer of 11 men to go forth who, in the opinion of the committee, are specially qualified for the mission field—and indicating the urgent and immediate necessity thus created for raising the income of the society by not less than £15,000 per annum, and inviting prompt replies to the following queries :

1. Do you favor the acceptance and sending out of these eleven missionaries ?
2. What help will you render in the direction of increased annual contribution toward the sum required as above indicated ?

Cooperation in Missionary Work in Britain The National Free Church Council of England and Wales has appointed a special foreign missionary committee to organize study circles, arouse interest in missions, and contrive to federate agencies now at work in order to prevent waste by duplication of men and institutions. The council also is considering sending a commission or deputation to China to report on conditions there. This organized association of the Free churches is evidently alive to its opportunities and duties, and no step that it has taken has more promise in it than

this, which plans to conserve economy of operation at home and reform of administration abroad.

Concerning the Work of the United Free Church The last annual report of this vigorous body speaks of its world-work under these divisions: Preaching, teaching, literary, industrial, and healing. Concerning the last-named phase of effort, these statements are made:

The Church has never realized the extraordinary development of its medical missions. The annual statistical tables alone (too little consulted) have recorded the facts. In the list of 357 medical missionaries holding British degrees or diplomas—apart from America—we appear second, as sending forth 60 men and women, besides certified nurses, while the Church Missionary Society, allied with us in the Madras Christian College and in other works, sends 66. Of our 60, 28 are in India, 10 in Manchuria, 13 in Africa, 2 in Arabia, 5 in Palestine, 1 in Constantinople, 1 in the New Hebrides, and 1 in Jamaica. Notwithstanding the steady increase in this staff, we have still several young medical men on our list of applicants, with no prospect of an appointment. The medical is necessarily the most expensive of all missions, but it is in many respects the most effective handmaid of evangelization, as in the ministry of our Lord.

The fields occupied by the United Free Church, with its 314 missionaries (not including wives), are 13 in number, of which 6 are in India, 5 in Africa, and 1 each in China, New Hebrides, Jamaica, and Trinidad.

Outlook for Protestantism in France Tho Catholicism is overwhelmingly powerful just across the channel from Britain, and the Reformed churches are but few and feeble, it is yet true that the growth of Protestantism in France during the last century is prophetic of larger progress when the separation between

Church and State is completed. In one hundred years Protestant church buildings have increased from 50 to 1,300; pastors from 120 to nearly 1,000, besides 200 evangelists, while more than 100 religious societies and charities have sprung up, and 65 periodicals are published.

The Conference of European Continental Missions

Every four years delegates of the principal missionary societies of the continent of Europe assemble at Bremen, to exchange views and experiences on various questions which concern all missions. The eleventh of these quadrennial conferences was held this year, opening on the 29th of May and continuing to the 2d of June. Twenty-six missionary societies of Germany, Holland, Sweden, Norway, Denmark, Finland, France, and Switzerland were represented by 43 delegates in this conference. Besides the delegates there were present Dr. Grunderman, the geographer of missions, and Dr. Warneck, the historian of missions. The discussions of the Conference were thoroughly practical. Subjects discussed were such as the following: "How Shall the Missionary Best Learn the Language of the People Among whom he Works?" "The Present Condition of German Evangelical Missions," "How to Enroll and to Prepare Missionary Candidates," "What Form Should be Given to the Gospel Preaching in Order that it May Find Access to Pagan Hearts?" "The Duty of Missions Toward the Various Motives which Impel Pagans to Pass over into Christianity," and "The Principles and Practise of Ecclesiastical Discipline." These are all vital questions, many of them confronting the missionary societies of this country. The proceedings of the Conference are to be published, and undoubtedly

those connected with our missionary societies will wish to procure the volume. At the Conference some time was given to discussing the effects of the rationalistic theology upon missions. The Conference adopted upon this subject the following minute:

This Conference expresses its regret that missionary effort is hindered and rendered difficult both in Europe and in the mission fields by the deliberate dissemination of a theology which depreciates or even denies the fundamental facts of salvation, which goes so far as to call in question the unique character of the revelation of God in Christ, and with this the supremacy of the religion of Jesus Christ.

Having regard to all its experience up to this day, and to the history of Christian missions, the Conference declares that the power capable of saving and renewing the human race rests solely in the Gospel of the Son of God, crucified and raised from the dead; that is to say, the Gospel certified by Holy Scripture. All missionary activities which abandon this principal place themselves in contradiction with the history of the Christian Church, deprive themselves of the Divine right to teach the people of the human race, and close the source from which they should draw their power.

Leaving Romanism in Austria The Evangelical Consistory Council of Austria has published full reports

of the Away from Rome Movement from the beginning of the agitation in 1899 to the close of 1904. During these six years there have been 31,578 converts to the Protestant churches, the Lutheran and the Reformed, and of these 29,330 have come from the Catholic Church. The numbers have slightly decreased each year, but it is universally conceded that the religious character of the movement has deepened. In 1899 the number of converts was 6,385; in 1900 it was 5,058; in 1901 it was 6,639; in 1902 it was 4,639; in 1903 it was 4,510; in

1904 it was 4,362. On the other hand, during these six years 5,902 persons severed their connection with the Protestant churches of Austria, and of these 5,746 went to the Catholic Church. The total gain of the Protestant Church over against its great competitor has accordingly been 24,238 in six years. For the first time the head of the Catholic Church has recognized the importance of this agitation, and the Catholic churches of Austria have recently published an official pronouncement of Pope Pius X., addressed to the hierarchy and the faithful of the empire, urging them to combat the movement with all their power. In this document the Pope laments the fact that the historic fidelity of Austria to the Catholic Church is endangered by this apostasy of thousands. It is officially addressed to Cardinal Gruscha, the Archbishop of Vienna, and to the other archbishops and bishops of Austria.

**Neukirchen
Missionary
Institute**

In the twenty-three years of its existence this German Society has been enabled to do good work in the Samarang, Rembang, and Pekalongan districts of Java, and the Lamu and Tana districts in British East Africa. In the former field 1,122 heathen (682 adults, 440 children) have been baptized during those years, in the latter 1,347 (907 adults, 440 children). During 1904 14 European missionaries and 61 native helpers and teachers were employed in Java, and 892 children (775 boys, 117 girls) attended the mission schools. In British East Africa 9 European missionaries and 71 native helpers and teachers spread the glad news of the Gospel during the same year, and 248 children received Christian instruction in the schools.

ASIA

St. Paul's Institute, Tarsus St. Paul's Institute, in Tarsus, Turkey, was founded in 1887 by the late Elliot F. Shepard. It is a flourishing establishment, which comprises both preparatory and collegiate departments. The "Encyclopedia of Missions," in a passing allusion to it in connection with the article on Tarsus, speaks of it as serving as a preparatory school to the Central Turkey College. Dr. H. O. Dwight desires to call attention to this statement in order to rectify it. The institute has no such relation to the Central Turkey College.

**Fearful Need Says Mercy and
of Physicians Truth: "Last
in Turkey** spring Dr. A. H.

Griffith was transferred from the Palestine to the Turkish Arabia Mission. Shortly after reaching his new station, Mosul, he wrote as follows:

We had a most hearty reception on our arrival, and are settling down fast to the work. But the magnitude of the possibilities here fairly appal one. I am the only English doctor in Mosul, and there is no other to the south nearer than Baghdad (ten days' journey); to the east Urumia, in Persia (twelve to fifteen days' journey), to the west, Marden (twelve days' journey), while to the north stretches a desert, inhabited by Arabs only, for twenty days' march. One feels absolutely weak and helpless, and we do need the prayers of our friends at home that we may have health and strength and wisdom from on high. We have already started dispensaries in a kind of way, the other compound of our house being given up for the purpose, but as yet we have hardly any drugs, and the demand is enormous. I have had to refuse to see the patients who throng the doors until the rest of our drugs arrive, and everything is ready.

One of India's Greatest Curses The following figures have been published by a Hindu paper in Calcutta, and give some idea of the extent of the evil of child marriage—and the lifelong disgrace and subjection of Hindu widowhood.

There are, *in the one province of Bengal alone*, no less than 433 infant "widows" under the age of one year.

There are	576	between the ages of 1 and 2
"	651	" " 2 " 3
"	1,756	" " 3 " 4
"	3,861	" " 4 " 5
"	34,705	" " 5 " 10
"	75,590	" " 10 " 15
"	142,871	" " 15 " 20

It is little wonder that even Hindus themselves are coming to see the need of drastic social reforms.

How a Rajah Showed His Good Will An interesting story of a rajah's sympathy with Christian missionaries is related by Dr. Hutchieson, of Chamba. On many occasions the Rajah of Chamba has given evidence of his good will toward the mission, and when the time came for a new church to be built, Dr. Hutchieson sent his highness full particulars of the proposed building. In less than twenty-four hours the rajah replied, asking to be allowed to bear the entire cost of the building of the church for his Christian subjects. "If an Indian prince could show such kindness," says the doctor, "what is our duty, who owe all we have to Christ?"

Christian Converts from Islam in India *East and the West* for July contains an article by Rev. J. H. Wyckoff, D.D., which refers to the results of missionary work among the Mohammedans in India. Dr. Wyckoff says the results have been greater than is commonly supposed.

Rev. Maulvi Imaduddin, D.D., a distinguished Mohammedan convert of North India, has given the

names with brief biographies of no fewer than 117 men of position and influence who have become Christians, of whom 62 became clergy and leading men in many of the Indian missions, and 51 are gentlemen occupying positions professional and official. Out of 956 baptisms in the Amritsar district of the Church Missionary Society, 152 were Mohammedan converts. In the Punjab there are at least two congregations made up entirely of Mohammedans, while in Bengal there is a body of more than 6,000 Christians, composed almost entirely of Mohammedan converts and their descendants, a large number having come over *en masse* some years ago. These last were converts in the first instance from Hinduism to Mohammedanism, and hence are not bound so strongly to Islam. Dr. Wherry, one of the oldest and most experienced missionaries among Mohammedans in India, says that, compared with the three high castes of Hinduism, in proportion to the labor bestowed, five Moslems have been converted for every Hindu convert.

Dr. Callebach, of the Netherlands Missionary Society, states that as the result of 60 years of missionary work in Java and other regions where Islam thrives, 22,300 Mohammedans had been won for Christ. Dr. Scriber, of the Rhenish Society, stated that in Sumatra between 3,000 and 4,000 converts had been won from Islam.

Expansion of the Telugu Mission The American Baptist Mission is planning to open six new stations in the Teluga field. This means that the mission will have six new centers, each with a foreign agent in charge, from which an ever-extending radius of Christian activity will reach out in all directions. More and more the missionaries are being convinced that they are especially summoned to the evangelization of the caste people. When there are many strong, self-sustaining, self-propagating churches, forming a deeply rooted, aggressive, spiritually forceful Indian Christianity, then, and not till then, may we

think of such a thing as ceasing to reinforce and enlarge.

A Christian Industrial Company One of the great difficulties in India is the employment of native Christians

who have become outcasts and destitute for Christ's sake. In Fatehgarh a company has recently been organized "to provide remunerative labor for Indian Christians." For the encouragement of laborers they are made sharers in the profits, one-fourth of all profits being divided among those in service for six months or more, in proportion to the value of their wages. For the present the company is prepared to manufacture tents, and has made a beginning in the tanning of leather. The intention is to tan leather by the English and American methods as soon as the company has gained some experience. It is the hope of the promoters of the company that it may prove a valuable adjunct to the missionary agencies in Fatehgarh, furnishing labor for the large number who are being gathered into the Christian community there, and to the young men coming out of the boarding-school, encouraging thrift and the desire to save, and creating a spirit of independence and self-reliance on the part of the community.

An Unexpected Harvest in Oudh While touring in Oudh district of North India, Rev. J. W. Robinson

met a band of Marwari traders, who were encamped in the vicinity of Lakhimpur. He spoke to them of the Savior and of a heaven for all those who follow Him truly. They seemed delighted to hear the Gospel, and Mr. Robinson became convinced that they would eventually accept Christ, but did not expect the result to come so soon as it came. Mr. Robinson writes:

The third day after I left they were fully satisfied, and the entire band of twenty-five were baptized in the faith. No sooner had this occurred than the adversary began to stir up strife, and some members of the Arya-Somaj, an organization seeking to turn all Hindus back to the primitive faith, publicly reproached them for becoming "atheists." One of the men answered: "Oh, no, you mistake. For many years we have been atheists, not knowing nor serving God; but now we have found the true God, and mean to serve Him."

Many Baptisms in South India Mrs. David Downie, of the Baptist Mission, Nellore, South

India, writes of an interesting and inspiring scene at a Christian Harvest Home Festival, when 203 were baptized on one Sunday afternoon. The heathen natives were much impressed. On the last evening of the festival there was a Christian procession with music, banners, and torches. Thousands assembled to hear a sacred gramophone concert and the story of Joseph.

Growth and Revival in Ramabai's Work Pandita Ramabai, who has over 1,500 young widows under her care,

writes that the Lord has laid it on her heart to open twenty mission stations in different villages, to which she may send her Christian girls to preach the Gospel where it is most needed. Ramabai asks for experienced Christian workers from America and England, who will be willing to bear the hardships of village life in order to be leaders in this work for India's women. A branch of the Mukti Mission was started last year in Bangalore, and has been greatly blessed.

Ramabai's daughter, Manorama, wrote early in July:

The Lord is beginning a great work in our midst. The Holy Spirit seems to have taken possession of one of our quietest and, humanly

speaking, most insignificant girls, and He is using her and making her a great blessing among the rest. There has been a wonderful awakening among many of the girls and the boys, and we feel that this is only the beginning. On Friday night, at the evening meeting, God's power was felt, and many were crying out in agony on account of their sin, while some were trembling from head to foot fearing that they might be lost. It was manifestly God Himself working, for there had been no stirring address delivered at the meeting, nor had there been any special effort to bring conviction of sin. Monday night's meeting was a quiet one, and many thanked God audibly for His peace which had entered into their souls.

The Buddhist Revival in Ceylon

The Island of Ceylon has for thousands of years been one of the centers of Buddhism in its purer form. Twenty-five years ago, however, its votaries were neither aggressive nor defensive. Now it is one of the signs of the progress and power of Christianity that the Buddhists are being aroused to new activity, and are imitating Christian methods in schools, lectures, hospitals, benevolent institutions, and a wide use of books and tracts. This revival has come through the laity rather than the priests, who are still ignorant and corrupt. It is a time for Christians to renew their witness to Christ with increased persistence and power.

Educational Reforms in China

Among other signs of advance in this great empire is an imperial edict which has just been issued, in response to the memorial of Yuan-Shi-Ki and other prominent men, abolishing examinations for the old system of degrees. By means of this system, established from time immemorial, China has recruited its government officers. The idea of obtaining the best-educated men

by competitive examination is essentially good, but the system has been rendered entirely futile by the fact that hitherto the candidates have been required only to be proficient in the writings of Confucius and other classics, and to be able to compose essays in a particular form, constituting really a kind of literary jugglery. This learning was useless for practical purposes, while the close study required to attain the necessary knowledge prevented attention to other modern and more useful subjects. In some instances recently the examination questions have included some on modern history, etc., but in future all officials will be recruited from the ranks of those educated according to the modern system in schools to be established throughout the country. Examinations will be held in the various schools, and not in the central towns, as formerly.

This edict offers the strongest inducement to the Chinese to acquaint themselves with Western learning, and will prove a most effective means for China's salvation. Another edict advocates the sending of increasing numbers of students abroad, chiefly to America and England.

Chinese Boycott and Mission Schools

The people of China are finding in the boycott of American manufactures an effective protest against the treatment to which many of their countrymen have been subjected when attempting to land in the United States. Some missionaries note also a growing hostility to America, expressed in an attempt to boycott American schools and colleges. Students are even urged to leave Chinese government institutions where American instructors are employed, or where American text-books or school supplies are

used. As 75 per cent. of the foreign teachers in China are from the United States, this movement may have serious and widespread results. On the other hand, Japan stands ready to aid China in her somewhat awkward endeavor to develop an educational system. Hundreds of Japanese teachers have found places in Chinese schools, and fully 5,000 young Chinamen are now being trained in Japanese normal schools. If this feeling against America becomes more acute, the number of Japanese instructors, as well as the number of prospective Chinese teachers going to Japan, will certainly increase. It is to be feared that the prevalent agnosticism of many Japanese, imported into China and backed by the prestige of Japan's recent achievements, will intensify the already difficult problems presented by China's materialism.—*The Spirit of Missions*.

A School for Blind Girls A new school for blind Chinese girls has recently been erected in Fuchau, in connection with the Church of England Zenana Mission. At its opening the Bishop of Hong Kong conducted a short service in the presence of a large gathering of the European community, the British and German consuls, the commissioner of customs, the Taotai for foreign affairs, and several other officials of the Chinese government. Afterward the 22 blind girls, who had already been taught in temporary premises, displayed their knowledge of calisthenics, and of reading and writing in the Braille system. The school is a compact, substantial, and prettily situated brick building, and has been erected by private contributions, some of the local Chinese officers having subscribed liberally to the funds.

Great Changes Occurring in China Miss Luella Miner writes in the *Missionary Herald*:

Few realize that already we have a new China, not quite steady as yet on her feet, nor quite sure of all that she blinks at with her long-closed eyes, but full of real life and ambition. A gentleman told me to-day that there are now over 60 high schools in Peking, with an average of 100 pupils. These are all schools of "Western learning," and are closed on Sunday. One which he visited had 6 teachers, 3 of whom spoke English well. A few in high power will hold as strongly as possible to the old régime, but it will soon be swept away, and then changes will come suddenly. It takes no prophet to see this when one considers how many changes have come during the past four years, in spite of the heavy hindrances.

The Chinese Mode of Fighting Cholera A recent number of the *Chronicle* of the London Missionary Society contains the following account of "How the Chinese Fight the Cholera":

The chief mandarin here issued proclamations that no meat was to be eaten; then fish was struck off the dietary scale; but all without avail. The fasting and giving of money to the priests, the offering of incense, and the letting off of fireworks had no effect to stay the pestilence. The mandarins themselves, with their officials and the scholars, visited the Taoist and other temples in turn, and besought the gods "to pity them and to go away to some other place"; but no attempt was made to warn the people against eating uncooked and unripe or decayed fruit, and as to cleaning away the filth from the houses and the streets such an idea never struck any one. Long processions paraded the streets, beating of gongs and firing of crackers and guns went on day after day and night after night, and, according to their light, the natives worked hard to get rid of the evil. We heard of one of the neighboring cities where, for the first time, the value of antiseptics seems to have dawned upon the native mind.

Following a long procession of priests and musicians, men beating gongs and letting off fireworks, came two men carrying a *kerosene tin on a pole*. Every twenty yards or so another coolie dipped a rice basin into the tin and scattered on either side of him the contents, consisting of a highly diluted solution of sanitas or creolin. The procession passed up and down the principal streets, apparently satisfied that the cholera had been got rid of in that district at least!

The West China Religious Tract Society Report The work of this important society is growing in extent and efficiency. The total circulation for 1904, 171,776 copies—an increase of one-third. The field covered is immense, and calls for a still greater increase in the annual output of Christian literature. The little “leaves of healing” go into many abodes otherwise unreached by the missionary. Great care is taken in the selection of subjects and in their treatment, to meet the needs of various classes of people. The tract society is also undertaking to supply the present demand for commentaries on the Bible, and books setting forth the vital principles of Christianity, such as “Pilgrim’s Progress.” Great care is taken to have all publications reach a high literary standard, and at the same time of a real practical value to the people. Already rich results have been evident from this tract distribution.

Japan to be Tutor to China In a recent article in the *Congregationalist*, Rev. J. H. Pettie expresses this conviction:

The quiet Japanese is everywhere to be found in the smaller Chinese schools, as well as in the colleges. He is teaching agriculture, biology, chemistry, dentistry, engineering, financiering, gymnastics (in one case without being able to speak a word of Chinese, merely writing his directions on a blackboard in Chinese characters), and so on to

the end of the alphabet. He is as silent and as unobtrusive as the white ant—the effects of his work (constructive but not destructive) will be seen later. At present, like Br’er Rabbit, he is lying low “and ain’t sayin’ nuffin.” To suppose that a people so close neighbors to China, who have that “genius which is infinite capacity for labor,” and who can, according to circumstances, talk, write, teach, fight, or hold their tongues, with equal success, are *not* to have a predominating influence in the re-organization of China, is to entertain an illusion. China is to be Japaned.

Christian Japanese Womanhood The impression is common that in the Orient the sphere of woman’s worth and woman’s work is extremely limited. But it appears that such is by no means the case, at least in Japan, where the Gospel has been felt. For a missionary writes:

How do the Christian Japanese women work? In the churches they spend much time in calling, looking up the delinquents, reading the Bible with inquirers or those young in the faith, visiting the sick and afflicted, caring for the dying and the dead, holding meetings for Bible study and for mutual improvement. They are the servants of the church in every good work. As wives of pastors they supplement the work of their husbands, both in the home and in aggressive work. In working with lady missionaries, these women are eyes and ears and hands and feet and tongues. They do the correspondence which the peculiarities of this language forbid our doing for ourselves.

Present Conditions in Formosa The Japanese annual census of Formosa shows a steady increase, not only of the Japanese, but also of the Chinese inhabitants. This year there are 50,944 Japanese to 2,974,620 Chinese, as against 25,585 Japanese and 2,664,511 Chinese in 1900. Railways in Formosa make great advances. In 1871 Rev. Hugh

Ritchie and Dr. Maxwell took eight days to cover the 160 miles from Tai-nan to Chiang-hoa and back. To-day you can leave Tai-nan at 6 A.M., have four hours in Chiang-hoa, and be back in Tai-nan the same evening. The completion of another 80-mile railway will make the run from Takao, in the south, to the port of Kelung, in the extreme north, an easy day's journey.

Rev. Thomas Barclay says that forty years ago Formosa was virgin soil for the Gospel; to-day, in South Formosa alone, there are nearly 15,000 souls who adhere to Christianity. Among these there are 3,000 souls who are members of the Church. Every week, in over 80 stations, there are gatherings for worship. The church community in South Formosa gives yearly the sum of \$10,000. There are 5 native pastors, 45 native preachers or catechists, 87 elders, and 111 deacons. There are also a theological school, a high school, a girls' school, a women's school, and 3 hospitals.

Movement for Church Union in Korea Following the remarkable spiritual awakening in Korea, comes the welcome tidings of a strong movement toward closer cooperation in missionary work and the formation of one Church in Korea. At a meeting of Methodist and Presbyterian missionaries in Seoul, on June 26th, a resolution was passed to the effect that "the time is ripe for the establishment of one Korean National Church, to be called *The Church of Christ in Korea*." Motions were also carried that the forces of Protestant Christianity unite in educational, evangelistic, literary, and medical work, and committees were appointed to bring this about as speedily as possible. This joint committee was given power to form a "Council of Prot-

estant Missions," and it was determined to call a mass-meeting of all Protestant missionaries to perfect plans for uniting the Church in Korea. Let us earnestly hope and pray that this union may be consummated, and that the young Church in Korea may thus lead Christendom in conforming to the Master's prayer for oneness.

Manchurian Missions and the Japanese

Dr. Christie, of the United Free Church Mission in Manchuria, writes that Mukden has been much more quiet since the Japanese occupation. When the Russians were in possession drunken soldiers frequently made unpleasant disturbances in the mission buildings, and, at times, deliberately shot helpless inmates of Refuge. The Japanese authorities are giving every assistance to the missionaries in the care of the wounded and the Chinese refugees. Marquis Oyama contributed \$500 to the mission hospital. The war has greatly interrupted the regular evangelistic and Church work, but has given splendid opportunities for ministering to the needy, and for preaching to sick and destitute Chinese, Japanese, and Russians.

Trouble in Tokio Despatches to the daily press report serious disturbances in the imperial city of Japan, due to dissatisfaction with the treaty of peace with Russia and the failure of the government to keep the people informed of the situation. The day of autocracy has passed in Japan in both political and religious spheres. The rioting has not been anti-foreign or anti-Christian, but 10 Christian churches are reported burned and foreigners in danger. This is said by the leaders to be only a method of attracting the emperor's notice. The government has erred in not taking

the people, who have suffered, into its confidence. Quiet has now been restored.

AFRICA

The Outlook in Abyssinia Abyssinia seems about to open its gates to the Gospel. Our Swedish missionaries have made many attempts to reach the interior through the valley of the Blue Nile by way of Zeila on the Red Sea. They have at last reached the capital of the Gallas through a converted Galla educated by them at Stockholm. He presented himself to Addis Abeba, the Abyssinian capital and the Coptic Archbishop explained his mission to Menelik, the emperor. The Lord led him to take a favorable view of the project, so that he bade the missionary God-speed. The name of this convert is Onesimus, and he has carried his Bible printed in the language of the Gallas, and reports that he was cordially received. The Swedish mission is now preparing a whole series of evangelical works in the language of this people, and hopes to establish a permanent center of Christian work.

A New Mission in Nigeria An interdenominational missionary society, known as the United London Missionary Society, has been formed in Great Britain, with headquarters at Sheffield, its field being North Nigeria, its first station being Wase, 400 miles from the mouth of the Niger. Six missionaries needed to represent the work on the field.

The Prosiac Side of Missions The United Presbyterians have recently opened a mission on the Upper Nile. Concerning the situation, one of them writes:

One of the difficult problems of life in Southern Sudan has to do

with the erection of buildings. There is an absence of timber such as would furnish sufficient and satisfactory wood. If wood is brought up the river, the white ants speedily attack it, and houses have to be reconstructed every few years. If the walls are built of mud, after the native fashion, the rains wash them down and constant repairs prove an annoyance. The effort to make brick has not been altogether satisfactory, owing to the presence of shell in the soil; these, after burning, slack whenever they become wet, and the bricks crumble. The location of stone within fifty miles may prove the solution of the problem, and enable us to erect buildings which will be permanent and sanitary.

Gospel Progress on the Kongo L. A. de Yampert writes to the *Missionary*: "Eight different Protestant societies are at work in the Kongo valley, with 179 missionaries. The latest annual report of these missions give a sum total of 40 main stations, with 301 outstations, with a total church-membership of 8,812, and 1,836 in the catechumen classes being taught for church-membership. There are 811 native teachers and evangelists, 7,130 Sunday-school scholars, and 13,880 day-school pupils, and 5,810 are reported as members of the various temperance and young peoples' societies. This sum total is a marked increase over that of previous years.

Giving of Their Poverty The British and Foreign Bible Society has received from Rev. Mr. Casalis, of the Paris Mission, in Basutoland, South Africa, \$826 as an offering for its Century Fund from the Basuto churches. About \$40 of this amount is from a newly organized church, under charge of a young native pastor, which has very few men on its list of members. The most of the money came from the 60 women of the church. These

black women earned it a few cents at a time, and made it truly a thank-offering.

A Newspaper on Mt. Kilimanjaro! A monthly newspaper has made its appearance at Majam, on Mt. Kilimanjaro, in German East Africa. It is called *Mbuya ya vanda vuu*, which might be interpreted, "Friend of the Black Folk." The language is a little mixed, as the articles are some in one and some in another dialect of the Chagga tribes. Of course none but missionaries would plan and publish it. They are missionaries of the Leipzig Society. Another African missionary newspaper is one just established by the Church Missionary Society's mission at Cairo. It is called *Orient and Occident*, and is printed in Arabic and English. As the Arabic reads from right to left, the two languages naturally have their front pages at opposite ends of the paper, and meet about the middle of it.

The Effect of the Railroad in Africa Steamships bring rum and powder and other things of vicious influence, but they also bring missionaries and Bibles. They drive out the old and bring in the new, whether better or worse than the old is for us to determine. Rev. J. J. Willis, of British East Africa, writes:

The railway is rapidly changing the conditions in East Africa. The distance between Uganda and the coast is almost annihilated, and Swahili influence and religion (Islam) are advancing rapidly. A serious effort should be made to evangelize Kavirondo (a new mission station) before it yields to Mohammedanism.

Busega, the Place of Martyrdom It was on January 31, 1885, "a day never to be forgotten in the history of the Church in Uganda," Bishop

Tucker writes, "when the first Christian martyrs — Seruwanga, Lugulama, and Takumba — met their death at Busega." Rather more than twenty years later a little party, consisting of Bishop Tucker, the Bishop of Zanzibar, and the Rev. E. Millar, "found the remains of these young confessors of the faith and reverently committed them to the earth, in 'sure and certain hope of the resurrection to eternal life,'" and in the *C. M. Intelligencer* for the current month Bishop Tucker gives a graphic account of this visit to the place consecrated by the blood of the first martyrs in Uganda. Bishop Tucker says: "An interval of twenty years and some 60,000 souls are numbered to-day in the Church of Uganda. Verily the seed sown has brought forth its fruit sixty and a hundred-fold to the glory of God. 'The blood of the martyrs is the seed of the Church.'"—*C. M. S. Gleaner*.

A Malagasi Prayer In Madagascar a poor community connected with the French mission lately dedicated a church building, and a Malagasi minister thus began his prayer:

O Lord, Thou hast chosen to astonish us in this village to the end of our days! With a people who have nothing Thou hast created a church building; on this land, where our fathers offered their senseless worship, Thou hast built Thy temple! We, the aged ones among the people, have seen many surprising things, but we never have dreamed that we should see this!

The Paris Society in Madagascar The report of the French Protestant mission in Madagascar gives the following statistics of its work for 1904: There are 12 European missionaries, 63 evangelists, and 516 churches, with over 9,000 members. The Protestant population numbers 111,900, and the average at-

tendance in the congregations is 30,586. There were 466 added to the churches the past year, and the catechumens number 846. There are 155 Protestant schools, with 12 European and 541 native teachers. The pupils number 22,913.

ISLANDS OF THE SEA

Ape-like Men in New Guinea The British administrator of New Guinea describes a strange tribe of ape-like men which he discovered living in the inaccessible swamps in his district. The tribe called "Agaimbo" was, he learned, once fairly numerous, and claimed the swamps about the lower waters of the Barigi River as its exclusive territory. Their numbers have been reduced, owing to epidemics, to about forty persons. Two of their villages were sighted, and one man and woman of the tribe induced to step ashore and "pow-wow" with the white men. Never leaving the swamps, their feet bleed when they attempt to walk on dry land. The man who landed had a good chest and arms, but short, weak legs, the feet being thin, broad, and almost weblike. In the woman the toes, long and straight, stood out apparently pointless from the foot. The man's skin above the knees was in loose folds, and the sinews about the knee ill developed. In figure and carriage, says the administrator, the man was more ape-like than any human being he had ever seen. The houses of the tribe are built on piles, at a height of ten or twelve feet above the water. They use canoes hollowed out of logs, and altho exceedingly "cranky," the natives stand up in them and "pole" along very rapidly.

Federation in the Philippines In 1901 the Evangelical Union was formed in the Philippines, whose object was to enable the various mis-

sions to work in harmony. At a recent meeting it was voted heartily to cooperate to the utmost in distributing the Bible, in education and publishing. A plan was formed for a single university for higher education, in place of several small colleges.

Summer Resort for Missionaries As in India and all tropical countries, the excessive heat is exceedingly trying to health, and therefore relief is needed such as altitude and mountain air will supply. A missionary writes as follows:

Between Baguio and Manila there are three days' hard travel, but they say the time will come when electric cars will bring Baguio within six hours of the city. It will be the salvation of Manila if it is done, for this place is 5,000 feet above Manila. We sleep under four heavy blankets and sit around a log fire every evening, while in Manila the heat is almost unendurable. Besides the cold nights, the advantages of Baguio are pine trees, mountain climbing, and horseback riding. The disadvantages are want of fresh meat, a great deal of rain, very few companions, and the fact of being cut off from the rest of the world.

The government sustains a hospital in Baguio, with a good doctor and two trained nurses in charge. We have an American postmaster and one general store kept by an American—an old-fashioned country store containing everything from pins to saddles.

An American Ambassador on Missions The Ministerial Association of the City of Mexico gave a banquet to Ambassador and Mrs. Conger on August 1, which was attended by a large number of American residents. Major Conger spoke at some length of his impressions of foreign missionary work during the time when he represented our government in China. He said:

For the last seven years I have

been intimately associated with your colleagues in the missionary work in China, a body of men and women who, measured by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes. They are invariably the forerunner of Western civilization. It is they who, armed with the Bible and school books, and sustained by a faith which gives them unflinching courage, have penetrated the darkest interior of that great empire, hitherto unvisited by foreigners, and blazed the way for the oncoming commerce, which everywhere quickly follows them. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The dim pathways which they traced, sometimes marking them with their life's blood, are rapidly being transformed into great highways of travel and trade, and are fast becoming lined with schoolhouses and railways stations, where heretofore were found only idolatrous shrines and lodging-houses for wheelbarrow men and pack-mules. Hundreds of splendid schools have been founded, and are now being most successfully taught by these good men and women, and it is a fact in which we may all take great pride, that ninety-five per cent. of the Protestant schools in China have been established by Americans.

Christ a Missionary Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday-school missionary, when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when He took them in his arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the

rich, when He opened the spiritual eyes of Zacchæus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission. AMOS R. WELLS.

OBITUARY

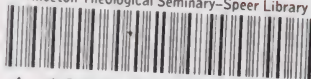
H. P. Hamilton, The Rev. H. P. of Mexico Hamilton, for twenty-six years the agent of the American Bible Society in the republic of Mexico, died suddenly in Mexico City, August 20, 1905. For more than a quarter of a century Mr. Hamilton has given his life to the circulation of the Scriptures among the people of this neighboring republic. He has had from 30 to 50 colporteurs under his superintendence, traveling through all the cities and villages of Mexico. He has been in direct correspondence with the missionaries of the American churches at work in that nation. During this quarter of a century there have been circulated through his agency among the people of Mexico more than 500,000 copies of the Bible, New Testament, and portions of the Scriptures.

Dr. Cochran of Persia, About a year ago Rev. Benjamin Labaree was murdered in Persia, and now comes, by cable, the sad news that another member of the same mission (American Presbyterian), J. P. Cochran, M.D., has died at Urumia. No particulars are learned, save that he succumbed to typhoid fever. Dr. Cochran's life had been threatened by unruly Kurds for some time past, but he continued his work fearlessly, and, under the heavy strain of the daily task, must have fallen prey to this dread disease, after twenty-seven years of more than usually successful missionary service.

I-7 v.28

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